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NEW SERIES No. 48.

THE
ANNUAL MONITOR
For 1890,
OR
OBITUARY
OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1889.

LONDON:

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1889.

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P R E F A C E.



IN offering to its many readers another volume of the *Annual Monitor*, it may be permitted once more to refer to a criticism that has often found expression respecting it, to the effect that the memorial notices found on its pages are sometimes too one-sided, and, dwelling almost or quite exclusively on the favourable aspects of character, are too often more eulogistic than circumstances warrant, and tend rather to the discouragement of some, who find the attainment of anything approaching to perfection far beyond their reach. Under the circumstances which inevitably attend the preparation of the memoirs it is probable that there may have been, and may still be, ground for such criticism ; yet

I cannot but believe that the discouragement, if it be so, afforded by this little Annual, has been far outweighed by its lessons of encouragement, in the memorials of the many who, whilst very conscious of infirmity and of many failures, have yet proved, and rejoiced to testify to, the all-sufficiency of the grace of our Lord Jesus Christ for every need of those whose hope and trust are in Him. May the new volume abundantly serve this same good purpose.

It has been cheering to receive of late an increasing number of expressions of much appreciation of the value of the book. The statement made in the last year's volume, of the large decrease in its circulation, was followed by so increased a demand that, to my regret, I was unable to supply many of the later applicants ; a circumstance which I trust may not occur again.

My friend Joseph Green, of Stansted Montfitchet, has in preparation an Index of the information contained in the *Annual Monitor* from

the year 1813 to the present time, with a history of the work, which, should it appear in print, will be of much interest to those who appreciate such statistics as it will probably contain.

W. ROBINSON.

*West Bank, Scarborough,
Twelfth Month, 1889.*

LIST OF MEMOIRS.

| | |
|---------------------|--------------------|
| MARIA ALLEN. | GEORGE HOBSON. |
| STAFFORD ALLEN. | JOHN HORSMAN. |
| JULIA ARMFIELD. | SAMUEL P. LEATHER. |
| ANNA M. BAKER. | LYDIA MAJOLIER. |
| JOHN BRIGHT. | ANNA P. MOUNSEY. |
| JOHN CADBURY. | ARTHUR J. NAISH. |
| KATHARINE CAPPER. | CATHARINE PANTER. |
| ELIZABETH DAY. | GEORGE PHILLIPS. |
| SARAH DIXON. | THOMAS PUPLETT. |
| MARY ELLIS. | ELIZA RECKITT. |
| JOSEPH F. B. FIRTH. | ARTHUR SHEMELD. |
| JONATHAN GOODBODY. | DEBORAH C. THOMAS. |
| THOMAS HANDLEY. | JANE WIGHAM. |
| | JOHN H. WRIGHT. |

These Memoirs are published without any official sanction or supervision on the part of the Society of Friends, and on the sole responsibility of the writers, their friends, and the Editor.

THE ANNUAL MONITOR. 1890.

OBITUARY.

| | Age. | | Time of Decease. | |
|--|------|----|------------------|------|
| MARY HANNAH ABBATT, | 58 | 10 | 10 mo. | 1888 |
| <i>Newport, Isle of Wight.</i> Wife of James Abbatt. | | | | |
| HESTER ABSALOM, | 34 | 31 | 12 mo. | 1888 |
| <i>Cheltenham.</i> Wife of John Absalom. | | | | |
| JOHN ADAMTHWAITE, | 53 | 24 | 12 mo. | 1888 |
| <i>Bentham.</i> | | | | |
| MARIA ALLEN, <i>Dorking.</i> | 77 | 27 | 3 mo. | 1889 |
| A Minister. Wife of William Allen. | | | | |

Maria Allen was the eldest daughter of Samuel and Ann Darton, and was born at 55, Gracechurch Street, in the City of London, on the 24th of Fourth month, 1812. In early life she was bright and intelligent, and of an affectionate disposition. She had the privilege of a

good education, both at home and at boarding-school, and her intellectual acquirements were many and good. Samuel Darton's business requiring much revising of authors' manuscripts by persons well acquainted with the grammatical construction of sentences and the meaning of words, she had an excellent opportunity for the acquisition of correctness of style in speaking and writing, of which she took every advantage. She early gave her attention to the prayerful study of Holy Scripture, and being favoured to have an elder brother likeminded with herself, by the help of the Holy Spirit, as they together read the inspired writings, they found much consolation and instruction. Her brother twice translated the Greek Testament, and critically examined the text; and both of them, as the result of their diligent research, found their love and reverence for the Gospel of the Lord Jesus Christ increased and deepened. Maria Darton was married to William Allen in 1835, and for fifty-three years was his loving and faithful companion. She was recorded as a minister of the Gospel by Tottenham Monthly Meeting about the year 1864. Her addresses were mostly short, but sound and edifying, as many have acknowledged since her death. Perhaps her naturally kind and loving

disposition did sometimes prevent her giving the message of reproof where it was needed ; and probably at times she too much gave way to discouraging views as to her own fitness for giving advice ; but when she was faithful to apprehended duty in this direction, her ministrations were highly esteemed and appreciated by her friends. Her love to her Saviour was earnest and steadfast, and she has left behind some who have to bless the Lord for bringing them under its influence. It was her daily practice to withdraw for a short time from the cumbers and cares of life into quiet communion with her God and Saviour.

Her call away from earth was awfully sudden. On the morning of the 27th of Third month, 1889, whilst dressing, she suddenly complained of an unusual feeling of pain in the head, and in less than an hour she breathed her last.

STAFFORD ALLEN, 83 14 10 mo. 1889

Parkfield, Upper Clapton. An Elder.

Stafford Allen was the second son of Samuel and Phœbe Allen, and was born at Witham, in Essex, in 1806. In 1808 the family removed to West Mill, near Hitchin, and in this rural neighbourhood S. A. spent the days of his boyhood along with his four brothers.

Phœbe Allen was a woman of remarkable

mental power, and her son Stafford held her memory in the greatest reverence. He always carried about with him in his pocket-book a few lines written by her, entitled,—

“ A MOTHER’S PRAYER FOR HER OWN.”

“ Gracious Father, make them Thine ;
Every specious good refine ;
Exercise Thy just control,
Through the region of the soul.
Bow the spirit ; bend the will
Thy whole purpose to fulfil ;
And give with certainty to see,
They live not till they live to Thee.
Peace on earth, and joy above,
Flow from Thy exhaustless love :
Oh ! preserve the channel free,
Whence the soul aspires to Thee.
Many fears my heart assail,
Lest temptation may prevail,
With its clouds to intervene,
Dim the light they once have seen,
Chill the love, and steel the heart,
That Thy good Spirit thence depart.
Dark the chaos ; all bereft
Is the human mind when left.
Oh ! avert this awful state ;
Quicken, ere it be too late.”

Samuel Allen was a man of sterling character and great tenderness of spirit. Both parents

endeavoured with great earnestness to bring up their sons in the nurture and admonition of the Lord.

Stafford and his brothers keenly enjoyed the pleasures and recreations of a country life. He was himself quite a naturalist, and became familiar with the note of every British song-bird. As there was no good school near their home, Samuel Allen engaged private tutors for the education of his sons. One of these tutors was a French refugee, and under his care Stafford rapidly obtained a good knowledge of the French language. He had good natural abilities, and special aptitude for acquiring both modern languages and the classics.

When about fourteen years of age he settled down to assist his father in his business ; but he continued his studies during the long evenings, and made good progress, so that after a few years he proposed to help some of his young friends of both sexes by forming a Latin class, which was held once a week, at the house of a friend in Hitchin. One of his former pupils has said that the instruction given at that time was of life-long service. When the class was given up the members presented their teacher with a handsome desk which he always much valued.

About the year 1834 Stafford Allen decided to go to London, and commence there the business of grinding drugs for manufacturing chemists. With his brother George, and the late Charles May, he took premises in Cowper Street, Finsbury, put up the drug mills, and established the business now carried on by his sons. He met with many difficulties at first, and had to pass through most of the temptations and trials which commonly attend a business life ; but he and his partners determined from the first upon a course of strict integrity and upright dealing, and declined to have anything to do with the mixing system and adulteration then so commonly practised.

On this account they at first appeared to be losing ground, but after some years of discouragement success began to attend their efforts. One of his friends wrote of him thus :—"In his business relationship Stafford Allen was one of those men who dignify trade, and in that way become public benefactors." At this time he laid the foundation of prosperity for other houses, who were not slow to acknowledge what they owed to him, and to his scientific engineering partner Charles May, who however in a few years retired from the firm ; and George Allen soon afterwards, finding London not to his taste, left Cowper Street, for the country.

In 1839, Stafford Allen married Hannah H. Ransome, eldest daughter of James and Hannah Ransome of Rushmere, Ipswich. This happy union lasted forty-one years.

In the early days of the great anti-slavery agitation, S. Allen was associated with Wilberforce, Buxton, Sturge and Clarkson, in their struggles for the abolition of Slavery. He worked perseveringly and continuously for fifty years for the British and Foreign Anti-Slavery Society, and, when upwards of eighty years of age, was elected one of its Vice-Presidents.

In 1869, he visited America in order to ascertain personally the condition of those for whose welfare he had so long given his energies and sympathies. These were no longer in the degradation of slavery, but the freedmen of the States. He looked upon them as men and brothers, and his right hand of fellowship was ever held out to them; for he believed in the written word "He hath made of one blood all nations of men."

He joined heartily with Cobden and Bright in the agitation for the repeal of the Corn Laws, and rejoiced greatly in the success which followed, when the cheap loaf was obtained for the people.

Stafford Allen was deeply interested in the

question of education. He was Secretary of the Royal British Institution in Cowper Street, and was an earnest supporter of the British and Foreign School Society. In 1870, he was, though unsuccessfully, a candidate for the London School Board. Subsequently he was invited to stand as Parliamentary candidate for the Borough of Finsbury, but this he felt it best to decline on account of his advancing years.

Throughout his long life the cause of peace was to him one of the deepest interest, and he longed for the day when nations should seek to settle their disputes by arbitration instead of cruel war. The cause of religious liberty found in him an ardent supporter ; he was for many years a member of the committee of the Liberation Society, to which he rendered valuable service that was fully appreciated by his colleagues.

He enjoyed travelling, and in 1870 visited Egypt and Palestine. It was at this time that he made the acquaintance of Theophilus Waldmeier, who was then working for the Syrian Schools. The views held by T. Waldmeier were very much in accord with those of the Society of Friends. After much interesting conversation S. Allen invited T. W. to visit him when he

should come to England ; and as a result of that visit T. Waldmeier became a member of the Society, and his work at Brumana on Mount Lebanon gradually opened out before him, and always received the warm encouragement and liberal support of S. Allen, who felt a deep interest in all mission work at home or abroad.

In 1880 his beloved wife was called to her heavenly home. After this his own health seemed for a time to fail ; but he was restored, and was able to continue his philanthropic labours. He attended meetings with great regularity, and continued to take the warmest interest in all matters concerning the welfare of the Society of Friends, often saying that he believed the doctrines and principles which they hold were those of the New Testament. For many years he entertained both English and American Friends travelling in the ministry, feeling it a privilege to do so. He welcomed them to his hospitable home in his own peculiarly genial manner.

In 1882, he married Emma, second daughter of Robert and Sarah Meatyard, of Basingstoke, and having practically retired from business for some years, he enjoyed the quiet life in his pleasant home at Parkfield, Upper Clapton. He

was blessed with a vigorous constitution, and enjoyed very good health up to the advanced age of eighty-three. He could walk for miles without fatigue, and attended nearly all the sittings of the Yearly Meeting of 1889. He often expressed his thankfulness for the comforts and health which were his portion, and frequently quoted some favourite lines of Addison,—

“When all thy mercies, oh my God,
My rising soul surveys,
Transported with the view, I’m lost
In wonder, love and praise.”

In the year of Jubilee, 1887, he was appointed one of the deputation to present the congratulatory address of the Society of Friends to the Queen, for whom he had always entertained a most loyal affection. He was presented by John Bright, as the nephew of the late William Allen, whose name was well known to the Queen in connection with her father, the Duke of Kent, whose executor and friend he was.

The family readings at Parkfield on First-day afternoons, when the servants, who much prized the privilege, were invited to be present, will long be remembered. At these times S. A. often asked for a favourite hymn of Hannah S. Allen’s, beginning,

“He leadeth me, oh blessed thought!
Oh words with heavenly comfort fraught.
Whate’er I do, where’er I be,
Still ’tis God’s hand that leadeth me.”

Being naturally rather reserved as regards the deeper experiences of the heart, and backward in giving expression on religious topics, Stafford Allen’s words of advice and exhortation were felt to be doubly precious. On several memorable occasions he evinced to those around him a growing preparation for the life to come.

In the Eighth month of the present year, he attended an interesting sitting at the House of Commons, where he listened with pleasure to several speeches upon the Tithes Bill. On his return home he appeared to have taken a severe chill. No serious apprehensions were at first entertained, but as time passed he grew visibly weaker, yet was still able to walk round his garden, and on warm days to sit in his greenhouse among his flowers, and until the last week he took his daily drives.

On Sixth-day, the 11th of Tenth month, unfavourable symptoms increased. In the evening of that day, at the close of the reading of the 121st Psalm at his bedside, he responded, “Amen! Amen.” He grew gradually weaker from this

time, and on the afternoon of Second-day the 14th of Tenth month, with his beloved ones around him, he gently and peacefully breathed his last.

“ Servant of God, well done !
 Rest from thy loved employ.
 The warfare’s past, the victory won ;
 Enter thy Master’s joy.”

EDITH ALLISON, 1 18 11 mo. 1888
Sunderland. Daughter of William and Sarah
 Ann Allison.

MARGARET E. AMBROSE, 37 16 8 mo. 1889
Wavertree. Wife of Thomas Ambrose.

MARY ANDERSON, 6 25 8 mo. 1889
Edinburgh. Daughter of James and Margaret
 Anderson.

SAMUEL A. ANSCOMBE, 40 24 10 mo. 1888
Brighton.

JULIA ARMFIELD, 76 18 5 mo. 1889
Croham Mount, Croydon. Wife of Joseph
 Armfield.

Julia Armfield was born on the 25th of First month, 1813, at Cudham, in Kent, where her father, John Ashby, carried on business in a humble way in a small flour mill. Shortly before Julia’s birth he had joined the Society of Friends, so that she was the first of his children

who did not undergo the rite of water baptism. He had been brought up in the Church of England, and had been so diligent an attender at its services, that he discovered that the minister had a regular course of sermons, which he preached periodically, so that J. A. came to know pretty well what he was going to hear before he went to church. Wearied with this and other evidences of lifelessness and formality, he left the Church and joined the Wesleyans, amongst whom he found that although some of the preachers were "unlearned and ignorant men," yet they were mighty through God to the pulling down of the strongholds of sin and Satan. But he still found that in order to enjoy true peace of mind, and that communion with God which he longed for, he "must, in pitching his tent, seek a more quiet and retired habitation." Whilst living at Maidstone, about the year 1802, he became acquainted with that worthy Friend, John Mackellow, and began to attend occasionally the Friends' meeting with much satisfaction ; and after his marriage and removal to Cudham he became a regular attender of the meeting at Croydon, fully eight miles distant, and was there received into membership with Friends. His wife Hannah was a woman of a humble, diffident mind, but fervent

in spirit, and having herself had to pass through a period of much mental distress in earlier life, was able to comfort and encourage others in like experiences, manifesting also a considerate attention to the temporal wants of her poorer neighbours, "for in her heart was the law of kindness." She retained her connection with the Wesleyans, and, whilst highly esteeming many Friends, did not join the Society. One by one, at their own individual requests, the whole of their family of four sons and three daughters were received as members of our Society, with the exception of Julia, who, in order that she might enter the Friends' school at Islington, was inscribed as a member when quite young.

Whilst she was at school, where her stay was very brief, Julia received a serious spinal injury from what appeared at the time to be but a trifling accident. A delicacy of health ensued which affected her through life ; and for several years after the occurrence she was confined to her couch, with grave doubts as to her ever regaining even comparative health.

Whilst in this suffering state, her case attracted the attention of some of the eminent medical men of the day, one of whom, Dr. Callaway, of a leading London hospital, expressed this view

upon it :—"In such cases, but one in a hundred recovers ; yours may be that one."

Under the divine blessing this proved to be the case, and seemed to result from following the advice of her own attendant, Dr. Crowdy, of Brixton—a young man just entering into practice—to let nature work its own cure, giving it every chance by a simple but generous way of living, and freedom from mental over exertion, rather than by continuing painful surgical appliances. In this way her constitution gradually regained a healthier tone, until she became able to share largely in the enjoyment of life as well as to discharge its duties and responsibilities ; and her capacity for business engagements, both before her marriage and after it, when the care of a young family and the superintendence of a large household devolved upon her, was remarkable ; and to none was it more surprising than to herself, as she often expressed with grateful acknowledgment, saying, "It is really wonderful!"

The withdrawal from ordinary occupations in her youth consequent on her illness, afforded her the opportunity, which she eagerly embraced, of acquiring an extensive knowledge of the writings of the early Friends, which led her to a firm and settled conviction of the truth of the

principles which they not only professed but lived up to, and which they commended by being willing to suffer for them. Her reading also embraced much of the religious literature of the day. And as she often accompanied her mother to the meetings of the Wesleyans, she had the opportunity of becoming acquainted with many of their ministers, some of whom mingled socially with the family. Of Dr. Adam Clark, whose simplicity, coupled with his profound learning, she greatly admired, she relates that, when on one occasion he visited Brixton, where her home then was, great preparations were made to give so distinguished a visitor a fitting reception; and amongst other things the choir had prepared a special selection of hymns and music for the service: but great was their disappointment when, after delivering a very powerful discourse, the doctor quietly gave directions to sing the doxology.

Through family connections she had also intimate acquaintance with some members of the Unitarian body, and at one time attended lectures given by the gifted W. J. Fox, at the South Place Chapel, Finsbury, before his adoption of those extreme views which occasioned his rejection by his former admirers.

It was through such a training in religious

experience, in which she learned to prove all things that she might hold fast only that which is good, that Julia Ashby became qualified to enter into sympathy with those less settled in their religious views, and to explain and defend what she regarded as the essential truths of her profession as a Friend. The circumstances of her life at an hotel, into which she entered after her marriage, combined with her retention of the once characteristic dress and language of Friends, which she had adopted from conviction and never saw sufficient reason for abandoning, often led to inquiry and religious conversation on the part of her guests, amid the very varied circumstances which attended them. The gay, the thoughtless, and the seekers after pleasure, were there ; men of business and students ; invalids, and those who had come for special medical aid, sometimes with the almost certainty that the end of all things here was for them very near at hand ; men and women of many nationalities ; in a word, "all sorts and conditions of men," came there. Many were the opportunities which the continual coming and going of such a motley throng afforded of speaking words of sympathy or counsel ; and many were the questions to be answered, coming sometimes from the depths of anxious, unrestful hearts. Well

might Rachel Rickman say, as she once did, when paying a religious visit to the family, "Those who live in glass houses, such as this, where the life is so much in public, have need to keep a double watch ;" and few could be more sensible of this than was Julia Armfield. And although she had greatly shrunk from entering on this manner of life, yet, being kept in an ever-present feeling of her need of a wisdom above her own, her self-possession, even in emergencies, was remarkable ; and she was a bright example both to visitors and servants.

She felt that she could adopt with confidence the simple but complete views of religious truth set forth in the New Testament, as their spiritual significance was opened to her understanding, and as they had been held by Friends from the beginning. "As the truth is in Jesus," she reverently, thankfully, and joyfully recognised the exceeding blessedness of the great work effected by His sufferings and death, for the redemption of all mankind, and also of that inward work which He accomplishes by His spiritual coming in the hearts and lives of those who receive, believe in, and obey Him—even the salvation of their souls. By her life she sought to realise and illustrate those words of the disciple whom Jesus loved—"In Him was life, and the

life was the light of men," illuminated as they are by His own words, "I am the light of the world ; he that followeth Me shall not walk in darkness, but shall have the light of life." Her advice to others often was, "mind the Light ;" and amongst her early efforts at poetry, under date Sixth month, 1835, these lines are found :—

" Mind the light that I have given thee
To direct thy darkened way ;
What thou know'st not it will teach thee ;
What thou know'st do thou obey."

She was married to Joseph Armfield in the year 1847, cheerfully exchanging a lively suburban home for one in the heart of the closely-packed city, and for seventeen years subsequently shared with her husband in the management of the well-known hotel at South Place, Finsbury.

In the autumn of 1872 she felt it right, with her husband, to accompany a Friend engaged in Gospel labour in some parts of England and Ireland, a service which afforded her much satisfaction. In the autumn of the following year she was prostrated by serious illness, and for a time her life seemed to hang as in a balance ; but upon being favoured to recover, she shortly afterwards (in the spring of 1874) removed to a pleasant country residence near Croydon, where, as though the

“fifteen years” were “added” as a time of quiet retirement, she spent the remainder of her days.

With advancing years and increasing infirmity her sphere of usefulness became limited ; but those who had the privilege of her acquaintance can testify to the pleasure and profit resulting from intercourse with her ; and especially with her grandchildren and younger friends were her intellectual brightness and vivacity maintained.

She was an ardent admirer of the wonders and beauties of nature, and therefore greatly enjoyed the change from a busy city life to her new and lovely country home. Here, as she looked abroad upon the varied beauties which surrounded her, she could say, in the joyous spirit of an adopted child, “My Father made them all.” Yet when the time drew near when she must leave these earthly attractions, she felt that “to depart and to be with Christ would be far better,” and said that, much as she loved these pleasant things of earth, and fully as she felt that with regard to them she had not a wish ungratified, whenever it should be the Divine will, she could willingly give up and leave them all.

Of the once happily united family at Brixton, so remarkable as one where the stranger ever found an open door, and the friend a cordial

welcome, Julia Armfield was the last survivor. Some had been called away unexpectedly in the meridian of life, and others at more advanced age. At these repeated seasons of bereavement the consoling belief was granted, that, as one by one departed, they had but gone before, gathered into the haven of eternal rest.

For two years—1886 to 1888—she was very much confined to her couch, yet could enjoy being wheeled out in a bath chair, in which she often remained for many hours out of doors ; and sometimes she could bear more more extended drives, which never failed to call forth expressions of her grateful delight. But in the Ninth month, 1888, she was seized with an attack which further impaired her physical powers, and from which she did not recover. From this time she left her bed only to be wheeled into another room, from which she could still enjoy the prospect of lawns, shrubberies, and flower-beds, with fields and woodland scenery beyond, and could mark the varying aspects of the seasons as they came and went ; and found this a very comforting relief to the monotony to a sick room.

In his memoranda, under date 2nd of Twelfth month, 1888, her husband writes :—"My dear wife has been laid by on a sick bed about three

months, with the solemn prospect of dissolution at no distant period ; and when frequently apprehending, in paroxysms of severe suffering, that she was about to pass away, she has repeatedly said how peacefully happy she felt in the assured belief that all was being well and rightly ordered.

“Twelfth month 6th.—This evening we had an unexpected visit from our dear friend I. Sharp, who said that we had been so much on his mind, that he had felt constrained in gospel love to come from his home at a considerable distance to see us. His interview with my dear wife, though necessarily brief owing to her great weakness, was most cheering to her ; and his words of testimony, prayer and praise, were very comforting ; and she remarked afterwards that there was no one from whom she would have preferred to receive a visit.”

Twelfth month 8th.—After an attack of acute suffering, she said in much brokenness, “How beautifully those words have been brought to my remembrance, ‘Fear not, for I am with thee ; be not dismayed, for I am thy God.’ I do not think I could be deceived in feeling such peace.”

On receiving short visits or messages of love from her friends, she said how welcome it was to her to know that she was kept in their remem-

brance, as they were most affectionately in hers. Alluding to her sufferings, she said how inexpressible was the comfort that they were of the body and not of the mind ; that it was a great favour to feel so peacefully calm and quiet ; adding, " Surely, I am not mistaken ; it is wonderful ; I could not have expected it."

First month 3rd, 1889.—Being the birthday of one of the family, a happy group gathered in the dear invalid's bedroom at her request, with whom she conversed quite naturally, and much enjoyed what proved, as she evidently expected, the last time of their thus meeting together.

First month 15th.—During a prolonged period of suffering, she said, " Pray for me that my patience may hold out to the end. I know that my Redeemer liveth, and that His eye of tender compassion is upon me. I am quite sure of it." The words were quoted : " The anointing which ye have received of Him *abideth* in you, . . . and is truth, and is no lie." To which she replied, " Oh, how much greater would be the suffering were I to despair ; what should I do then ? But I must have patience ; I must have courage ; I must keep my mind stayed and still ; but that is a difficult thing, is it not ? "

She was at all times careful not lightly to

enter into conversation on religious subjects, yet she did not shrink from pointing out what she believed to be erroneous or short of the full truth. On one occasion, when her medical attendant remarked that we have nothing to trust in for salvation but the atoning sacrifice of Christ, although very low and weak at the time, she said, "That is not my way of putting it ; do not mistake me for a Unitarian; for, though by the death of Christ we are reconciled to God (not He to us), we are saved *by His life in us.*"

After her illness had lingered on for thirty-six weeks she still retained so much vitality that her medical attendant continued to hold out hopes of her recovery, and it was not until the day before her death that he relinquished all hope of this.

On the 16th of Fifth month her mind seemed to be in a most heavenly state, and she quoted from a piece of her own composing, the words, "Dead to the earth, new born to the skies, bathed in the brightness of heaven ;" also from Isaiah lx. : "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended ;" adding, with a beaming countenance : "It seems as if the brightness of heaven had dawned upon me. It has been so delightful to see the opening

chestnut blooms, and to watch the little birds flying in and out among the branches, and the beautiful blue sky beyond."

On the 17th, when very restless and in much suffering, she fervently prayed : " Dearest Father, be pleased to help me." The end was evidently approaching, and the words were revived : " Fear not, for I am with thee ; be not dismayed, for I am thy God. . . . When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee, . . . for I am the Lord thy God." " O yes !" she earnestly rejoined, " He will not leave me, will He ?"

About half-past three on the morning of the 18th of Fifth month, after a prolonged period of restlessness and pain, she fell into a comfortable sleep, from which she did not awake, but quietly slept on till she peacefully breathed her last. Thus, as it is reverently and thankfully believed, she realised what she had so often coveted, so to pass away as to awaken in that unchanging state of peace and rest, of which a foretaste had been granted her ; and in His likeness, unto whom in this life she had committed the keeping of her soul in well doing as unto a faithful Creator.

The interment of the remains took place at Isleworth on the 22nd of the month, and, occur-

ring on the opening day of the Yearly Meeting in London, was attended by many of her nearly attached friends who were then in the neighbourhood, and the occasion was felt to be one of spiritual blessing to many.

EDITH GERTRUDE ASHBY,

Sidcot. 15 30 4 mo. 1889

Daughter of Edmund and Eliza Ashby.

SOPHIA ASHBY, *Staines.* 85 23 11 mo. 1888

JOHN ASHWORTH, 55 12 10 mo. 1889

Rochdale.

ALFRED BACKHOUSE, 65 2 9 mo. 1888

Pilmore Hall, Darlington. An Elder.

ANNE MARIA BAKER, 70 18 6 mo. 1888

Tonganoxie, Kansas, U.S.A. Wife of David Baker, formerly of Croydon.

Anne Maria Baker was the youngest daughter of Thomas and Sarah Thompson, of Reeth, in Swaledale, and was born at Scarborough, Tenth month 21st, 1819. Her parents were strict members of the Society of Friends, and she received from them a careful training in its principles. She passed the happy years of her early life in the quiet Yorkshire dale, until her marriage with David Baker, in 1845. She was of a very gentle, diffident disposition, and a most careful and tender wife and mother, and strove

to bring up her eight children (all of whom survive her) in the fear of the Lord. Her daily endeavour was, by example and precept, to teach them that they are not their own, but are bought with a price, even the precious blood of Jesus, and that we are strangers and pilgrims here, and should be seeking a better country.

The family moved to Kansas in 1870, and the trials and hardships of life in a new country were hard for her to bear, separated as she was from most of her friends, and from her native land which she loved so well.

She was diligent in attending meetings when health permitted, though the bad state of the roads was often a hindrance. But she spent much of her time in prayer and reading the Bible and religious books.

She had been quite delicate for some years, but no serious apprehensions were entertained until about a year before her death, when the doctors who were consulted informed the family that she was suffering from an incurable disease. During this year she was in almost constant pain, which she bore with much patience and resignation ; and she passed quietly away on the morning of the 18th of Sixth month, leaving her husband and children consoled by the firm

belief that she had been mercifully taken from her state of suffering to one of those "many mansions" prepared for those who love and serve their Lord while here on earth, and to join so many of her friends gone before to the better and heavenly country. "Blessed are the pure in heart, for they shall see God."

ESTHER BARCLAY, 90 7 3 mo. 1889
York Terrace, Regent's Park. Widow of Ford Barclay.

EVELINE R. BARRETT, 12 6 6 mo. 1889
Stamford Hill, London. Daughter of Richard and Rachel E. Barrett.

ELIZA JANE BELL, 49 28 3 mo. 1889
Tandragee, Moyallon. Wife of Benjamin Bell.

ELIZABETH BENBOW, 85 22 5 mo. 1889
Upper Clapton.

JOHN W. BEST, 59 6 5 mo. 1889
Winchmore Hill.

JOHN BETTS, *Holloway.* 86 17 4 mo. 1889

THOMAS A. BEWLEY, 45 28 1 mo. 1889
Blackrock, Dublin.

JANE BIGLAND, 72 2 12 mo. 1888
Darlington. Wife of Hodgson Bigland.

LUCY BILLAM, 72 19 12 mo. 1888
Darlington. Wife of Henry B. Billam.

THOMAS BLAIN, 76 27 2 mo. 1889

Sunderland. An Elder.

THOMAS BLAIR, *Carlisle.* 75 5 7 mo. 1889

SAMUEL E. BOWLES, *Cork.* 4 10 3 mo. 1889

Son of Samuel B. and Louisa Bowles.

JAMES BOULDEN, 74 29 1 mo. 1889

Falmouth.

ALFRED J. BOWDEN, 38 16 11 mo. 1888

South Elmore, Victoria, Australia.

ANN BOWRON, 83 30 4 mo. 1889

Darlington.

ROBERT BREWIN, 83 26 4 mo. 1889

Cirencester.

JOHN BRIGHT, M.P., 77 27 3 mo. 1889

One Ash, Rochdale.

Much has already been written, and probably more may still be written, respecting the life and work of John Bright, and no attempt can be made in these pages at anything like a complete life history or portraiture of him; but the following paragraphs extracted from the Testimony of Marsden Monthly Meeting concerning him, and the few particulars respecting the time of his last illness, contributed by his daughters, will be of interest to all our readers.

John Bright was the second son of Jacob and Martha Bright, of Greenbank, Rochdale, and

was born there on the 16th of Eleventh month, 1811. As a boy he was rather delicate, and the ordinary boarding-school life of that day did not agree with him. He was first sent to a private school at Penketh, kept by a Friend, and afterwards to the Friends' Schools, at Ackworth, York, and Newton-in-Bowland, with varying success as to his health. The last-named proved the most satisfactory, owing to the large amount of open-air exercise which he there enjoyed. One who knew him well as a young man relates that, at the close of their cricket matches in Rochdale and neighbouring towns, it was John Bright's practice quietly to withdraw ; not caring to join in the undesirable adjournments which young men so frequently indulge in.

He had a taste for study, and he specially delighted in the rich treasures to be found in English literature ; and doubtless much of his influence on the platform and in Parliament was due to his persevering efforts to make himself master of these resources, and to bring to bear in the discussion of great public questions those high and noble thoughts with which he had stored his mind.

We believe it may be said with truth, that his deep sense of responsibility in the sight of

God, and his intense human sympathy, were the most powerful influences in drawing him from business into public life ; and his natural nervousness was thus overcome by his sympathetic nature taking up the cause of the poor and the wronged. Of his public speeches it might be said, he believed and therefore he spoke. His aim was not popularity or party triumph, but the hope of advancing the cause of truth and right so far as he saw it. With this in view, and under a sense of great responsibility, he frequently prepared his speeches with much care and solicitude, in order that neither the truth nor the consistency of what he said might afterwards be called in question.

Although at one time there were grave doubts in the minds of many Friends as to whether it was desirable for members of the Society to engage in active political life, accompanied as it often is by warm and almost contentious debate, it was evident in John Bright's case that he entered upon it under a deep sense of duty, and that he endeavoured to carry his Christianity with him into all his public life. The testimony of some of those who were associated with him has often been to the effect that he had been enabled to give a higher character to their debates by the religious tone of his thought-

ful and earnest speeches. His parliamentary life, extending over a period of nearly fifty years, while it deprived him and his family of much of the enjoyment of mutual intercourse during a large portion of every year, yet enabled him to use, with wonderful influence for good, the clear judgment and the remarkable oratorical powers with which he was gifted.

All measures which he believed to be calculate to ameliorate the conditon or elevate the character of the people, both of this and other countries—such as the promotion of Temperance, the abolition of Slavery, the freedom of the press, the removal of taxes from the food of the people, the liberty to use the form of affirmation instead of the oath, the efforts towards establishing a peaceable solution of differences between nations, and movements for civil and religious liberty of every kind, all had the benefit of his earnest and powerful advocacy ; and this was sanctified and strengthened by the solemn sense of duty under which his services were rendered. The moral strength and moral courage of John Bright were markedly shown by his unflinching and consistent opposition to war and warlike preparations, which repeatedly cost him loss of popularity, and severance from political friends.

His love and reverence for the Scriptures have been testified to by many who knew him more or less intimately ; and his serious and devout reading of the Bible in the family circle has frequently been spoken of by those who were privileged to be present, as exceedingly impressive and solemnising. It has been said that probably no other member of Parliament could have introduced into his speeches in the House of Commons the deep religious sentiments and Scriptural quotations which he sometimes did, without provoking a sneer. But such illustrations coming from him, were felt to be appropriate and suited to the occasion.

Although he was often associated with persons of the highest rank and position, he ever maintained his simple and unaffected habits and manner. He was a diligent attender of the meetings of Friends, and always evinced a thorough loyalty to the Society. And whilst he never took any vocal part in our meetings for worship, it was instructive to note his devout attitude and demeanour on such occasions. He showed considerable interest in meetings for transacting the affairs of the Church, in which he frequently gave counsel and advice, looking upon many subjects with clear judgment and

large-hearted sympathy. Upon one occasion, when requested to fill the office of Overseer in his Monthly Meeting, he stated his conviction that his line of duty lay in another direction. He was, however, in later life, for a time a member of the Meeting on Ministry and Oversight, which he attended very regularly when he was at home.

In his earlier years, it was not usual with Friends to give much expression to their personal religious experiences and opinions, and our late Friend fully shared in such reticence, which his own feelings of reverence and humility doubtless increased. But we feel assured that John Bright's simple, consistent life, plainly indicated that his desire was to be a "good soldier of Jesus Christ," and to live under a reverent sense of Divine guidance. Of him we believe it may be truly said, that he served and he endured as seeing Him who is invisible.

The consideration of his life and work ; his reverence and his humility ; his devotion to duty and his practical faith ; his constant and active sympathy with the poor, the distressed, and the downtrodden ; may well incite all more fully to grasp the truth, that whatever is our position in life, whether as member of the family circle ; as private citizen ; as employer of labour ; or as

Christian statesman ; there is a place for each one to occupy, wherein opportunities will present themselves for glorifying God and benefiting our fellow-men. The appointed path in life for most will be widely different from that which very unusual gifts and powers opened out to John Bright ; but the words of promise spoken by the Lord Jesus are not restricted to prominent or distinguished service—" If any man serve Me, him will my Father honour." **1297154**

In giving a brief account of the last months of his life, such as may serve as a loving testimony to the uniform patience and sweetness with which his long illness was borne, his daughters write :—
" Our dear father's strength had appeared to fail a little during the winter of 1887, and much more decidedly during the early part of 1888 ; but although his naturally independent habits gave his children and friends great anxiety, inasmuch as they caused him too often to refuse the help and care he evidently needed, still no actual symptoms of disease were discovered until the month of May, when a sudden chill brought on an attack of illness, which forced him reluctantly to obtain medical advice. From the alarming condition of the first few hours there was a speedy rally, and a very gradual improvement took place ;

so much so that during the months of August and September he was able to get out into the garden, and even to walk a little there. He could also occupy himself as usual with reading, but he wrote little, and at times seemed very feeble.

“In October a sudden attack of giddiness confined him to bed ; and, although this symptom in time passed almost entirely away, other complications arose and the feebleness gained ground ; and so it happened that the dear invalid never again came downstairs, and but seldom left his own room for the adjoining sitting-room. In December he had another severe attack of illness, and his death was almost daily expected. On being gently told of his serious condition he at once made what few arrangements he wished, speaking affectionately of some absent friends, and dwelling during the night on long-past years.

“Once, during one of these nights, when his daughter thought he looked sorrowful and distressed, she ventured to tell him that he had been very sweetly prayed for by name in his own little meeting, which seemed much to touch him. He once remarked how touching had been the comment made by William Edward Forster on the kind message sent him by Friends on his death-bed. The great kindness shown to our

father both in his illness and during his long life were often gratefully acknowledged by him.

“ It was just at this time, whilst his own life hung as it were on the balance, that he was much shocked and distressed by the sudden death of his brother-in-law, Jonathan Priestman, who had very lately visited him in apparent health and strength, and for whom he had a sincere affection. For some days his condition was watched with additional anxiety ; but again a wonderful rally took place, and was followed by so much gradual improvement as to allow for a time of comparative comfort. He again became able to read the newspapers to himself, and he enjoyed hearing several books read aloud, amongst which were the life of Thomas Drummond, Motley’s Correspondence, and especially the life of his brother-in-law, Duncan McLaren, which deeply interested him. In reading this book, particularly the closing chapters, there seemed a very pathetic interest, in view of the listener’s condition, telling as it did but too clearly that another long and active life was drawing near its earthly close.

Owing to the need of quiet, our father heard during the first part of his illness but little of the immense number of letters of sympathy and inquiry that were received ; but during the last

three months, when these were fewer, he listened with interest to those suitable to be read to him, and always asked eagerly for letters from his own family. Sometimes letters from unknown writers were received, from those who were themselves in trouble, and wrote in sympathy. He would wish a few lines to be written in reply to such, and he often remarked how free his own illness had been from the severe suffering that others had to bear.

“About a week before his death he was told of the death of a young woman, whose illness had begun at the same time as his own, but had been far more suffering. He had felt much for her, and she had watched the course of his illness with the interest and affection shown by so many. He expressed his sense of the wonderful change her release permitted us to imagine for her, and turning to his daughter, with much feeling desired that she would attend the funeral as a mark of his sympathy and respect.

“Throughout his illness the nights were restless and often sleepless, and latterly this distressing symptom increased ; but he made no complaint beyond sometimes saying gently to his nurse, ‘This is weary work—weary work.’ Several times during the earlier months he remarked

that he had such constant and pleasant company in his sick-room, that the time passed quickly, and that he could not feel dull. Towards the last, as the bodily feebleness increased, there was more depression, but always the same sweetness and patience ; and to those who waited on him he was from first to last unfailingly kind and considerate.

“ His love for and kindness towards animals were amply repaid by the devoted affection of his little dog ‘Fly,’ who was always by his side, never willingly leaving his room from the time he was taken ill in May till the end came. She was a constant source of pleasure to him during those long months, and her head received the last caresses of the dying hand when all other power of expression was gone.

“ Our father listened with little in the way of comment, but with evident pleasure, to a short Psalm, or other portion of the Bible, which was generally read to him in the evening, and during the long nights his kind nurse occasionally read him some hymns. Once after a sleepless night he sent early for one of his children, asking that Addison’s hymn, beginning, “ How are Thy servants blessed, oh Lord ! ” might be found and read to him. He had been repeating it to him-

self during the night, and had half forgotten one of the verses. He was not content until it had been read two or three times, and until he had again perfectly committed it to memory. But although he said very little as to the future, or with regard to his state of mind, his children felt that the quiet dignity of his manner, and the beautiful patience which had so strongly marked his long decline, were sufficient proofs that the Divine Master whom he had so long reverently desired to serve, had not forsaken him in his old age, and was with him to the end.

“In one of his last letters to an absent daughter he enclosed the following lines by Mrs. Stowe, marked by himself as if to describe, in better words than his, his own state of mind.

THE PEACE OF GOD.

“Thou shalt keep them in the secret of Thy presence
from the strife of tongues.”

“When winds are raging o’er the upper ocean,
And billows wild contend with angry roar,
’Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

“Far, far beneath, the noise of tempest dieth,
And silver waves chime ever peacefully ;
And no rude storm, how fierce soe’er he flieth,
Disturbs the Sabbath of that deeper sea.

“ So to the soul that knows Thy love, oh Purest
 There is a temple peaceful evermore ;
 And all the tumult of life’s angry voices
 Dies hushed in stillness at its sacred door.

“ Far, far away the noise of passion dieth,
 And loving thoughts rise ever peacefully ;
 And no rude storm, how fierce soe’er he flieth,
 Disturbs that deeper rest, oh Lord, in Thee !

“ Oh, rest of rest ! oh, peace serene, eternal !
 Thou ever livest, and Thou changest never ;
 And in the secret of Thy presence dwelleth
 Fulness of joy for ever and for ever.”

“ The end came at last, quietly and without suffering, after many hours of unconsciousness, early on the morning of March 27th, 1889.”

HERBERT E. BROCK, 27 8 9 mo. 1889
 Died on the Mediterranean, on the homeward voyage from Tasmania.

JOSEPH J. BROCK, 35 29 9 mo. 1889
Croydon. Sons of Priscilla and the late Joseph John Brock.

GEORGE BROCKLEHURST, 86 18 10 mo. 1888
Heywood, near Rochdale.

MARIA BROWN, 87 4 9 mo. 1889
Amphill. Widow of Crowther Brown, of Baldock.

MARY BROWN, *Luton.* 53 4 4 mo. 1889
 Widow of Richard Brown.

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|---------------------------------------|----|----|--------|------|
| ROBERT BRISON, | 76 | 3 | 12 mo. | 1888 |
| <i>Bishopston, Bristol.</i> | | | | |
| MARY ANN BULL, | 81 | 6 | 1 mo. | 1889 |
| <i>Pluistow. Widow of James Bull.</i> | | | | |
| DAVID BURTON, | 63 | 8 | 11 mo. | 1888 |
| <i>Manchester.</i> | | | | |
| JOHN CADBURY, | 88 | 11 | 5 mo. | 1889 |
| <i>Birmingham. An Elder.</i> | | | | |

John Cadbury was born at Birmingham on the 12th of the Eighth month, 1801. At the age of sixteen he was apprenticed to Broadhead and Cudworth, of Leeds, to learn the retail tea-trade, and when his apprenticeship expired was placed for twelve months with Sanderson, Fox and Co., of London, where he obtained a wider knowledge of men and business, which was of great value to him in after years.

In 1826 he married Priscilla A. Dymond, of Exeter, but was early left a widower; and in 1832 he married Candia, daughter of George Barrow, of Lancaster. When twenty-eight years of age he was elected a member of the Board of Commissioners for the government of Birmingham, of which his father was chairman, and he himself often presided at the meetings; and for thirty years he was identified with the improvements which took place in that great centre of manu-

facture and trade. He filled the offices of guardian and overseer of the poor from 1830 to 1841. It was the practice to provide a weekly dinner and a monthly chairman's dinner out of the rates, and when John Cadbury first took his seat he was amazed to find "the tables loaded with a sumptuous repast." This prodigal abuse of public money aroused his indignation, and with the help of another member he moved a resolution at the next meeting to do away with the dinners; a warm debate ensued, but right and good sense prevailed, and the resolution was carried by a large majority.

His public spirit was manifested on many occasions. Travelling by the mail coach one day to London, the axle broke a few miles from Dunchurch; John Cadbury at once returned to Dunchurch, ordered a post-chaise and four to be sent forward to the spot, and proceeded himself in a carriage and pair to the metropolis, making arrangements on the way to facilitate the arrival of the mail, which was delayed little more than an hour. He received for his exertions the well-merited thanks of the Post Office authorities.

Every philanthropic movement received his warm sympathy and support. One of the abuses little known to the present generation, but which

it took a century to remove, was the employment of climbing boys. The cry of suffering children still goes up in our midst ; but the horrors and slavery of chimney-sweeping at that day perhaps exceeded anything now perpetrated. To remove this degrading practice John Cadbury spent large sums of money and the labour of many years, sparing no personal effort, down to the humblest act, to introduce a better method.

He was an active governor of the General Hospital, where he took an especial interest in watching the surgical operations in order to prevent any unnecessary suffering, it being at that time a prevalent opinion that the poor were needlessly operated upon for the sake of medical science.

The cause of Peace, the relief of the sick, the blind, and the poor, and especially the total abstinence reformation, found in him a powerful advocate and an untiring worker. On the first visit to Birmingham, in 1832, of the noble little band of Preston men, headed by Joseph Livesey, John Cadbury took his place at their side on the platform, determined to bear up their hands to the uttermost, in spite of the dissuasions of relatives and friends. He was supported by the courage and faith of his beloved wife, and as he

steadfastly held on his way he saw himself soon joined by those who at the first were most fearful of consequences. So early as 1835 he was presented at a crowded meeting in the Town Hall with an illuminated address in a handsome frame, as a testimonial from the Birmingham Temperance Society to his zealous and unwearying exertions. Towards the close of his life he found himself, after fifty-six years of total abstinence, one of the last survivors of the pioneers of this great cause.

In the Christian work of the Society of Friends he always took a deep interest, and was for many years an elder in Birmingham Meeting, and was diligent, judicious and sympathising, in the duties of the office. He was a generous supporter of the Severn Street First-day Schools, and was the first president of the Friends' Reading Society. In 1843, he accompanied the late Samuel Capper in his mission to the south of Ireland. The religious meetings were mostly held in a tent which the party carried with them, and were frequently disturbed by the populace, who threw stones and did all they could to hinder the setting up of the tent. So violent was the opposition that men could not be found to post the notices. Nevertheless many good meetings

were held, some of them in brewery yards which had been deserted in consequence of the successful crusade of "Father Mathew."

John Cadbury felt it especially laid upon him to extend a loving Christian care to the young men with whom he came in contact. He welcomed them to his house to the end of his life, using the social intercourse to influence them in the choice of all those things that are lovely and of good report, and setting before them the duties and privileges of the Christian citizen.

He made his children his companions, and their home the centre of attraction ; and his love extended to his grand-children, so that in his old age it was beautiful to see the little ones gathering and clinging about him. He would often repeat to them stanzas from Watts's hymns.

His naturally strong will, guided by the wisdom that is from above, enabled him to pursue his work with undeviating cheerfulness even under bodily suffering, and when troubles gathered thick about him. The Holy Scriptures were dear to him, his favourite portions being the Gospel and Epistles of John, the practical Epistle of James, and the first, twenty-third and hundred and third Psalms. His child-like trust gave sunshine to his daily life ; he delighted in seeing

those around him happy, and by little kindnesses to brighten the lives of those who were less favoured with outward blessings than himself. His garden was a great delight to him, but the sweetest pleasure he derived from it was to take baskets of fruit and flowers into the town for those who could not grow them.

For the last thirty or forty years of his life he was seldom free from pain, caused by an affection of the nerves of the spine, which obliged him gradually to withdraw from his own business and the affairs of the town. This was a great deprivation to him, but it brought into action the practical Christianity which he had learnt, and he bore the trial with cheerfulness and patience, and without murmuring.

He was very diffident in speaking of his religious experiences. When, as was sometimes the case, he offered prayer or thanksgiving at the close of the morning or evening reading, the reverence of his spirit was intense ; and he would not desist from kneeling, even when the effort cost him bodily suffering. He often spoke of his own unworthiness, but with the firm belief that, cleansed in the blood of his Saviour, he should be admitted through the pearl gates into the Heavenly city. He retained his faculties un-

clouded to the end, and attended a meeting for worship only a week before he died. On returning home he was seized with apoplexy from which he never rallied. He passed quietly away on the 11th of Fifth month, 1889, surrounded by those he loved ; and it may be said of him, "The memory of the just is blessed."

PHILLIS CANDLER, 69 5 9 mo. 1889

Littlehampton. Wife of Benjamin J. Candler.

KATHARINE CAPPER, 39 28 1 mo. 1889

Leeds.

Katharine Capper, daughter of the late Jasper and Jane Capper, was born at Burnley in 1849. From early childhood she showed that brightness and attractive power which in after years were among the talents consecrated to the Master's use.

We do not know at what time the great change passed over her life, but we learn that during her school-days she took a very definite step on the highway to the kingdom. She once alluded to this event, when giving a Bible-lesson on the words : "On His head were many crowns." She said that one day at school, while playing a game at croquet, the truth was opened up to her mind that "the Lord is willing to be King, and to rule over everything in our lives, if we will do our part in crowning Him." Going away to her

own room when the game was over, she "asked the Lord to be henceforth King of her life."

Whatever she had attained before, it was evident from this time that hers was an onward and upward course. Her governess was one who sought to promote the highest interests of her pupils ; and K. Capper, with others of her school-fellows, entered into the work of visiting the aged people at the almshouses on the Sabbath afternoons. Long after she had left school they continued to enquire after her, showing that she retained a warm place in their hearts.

The coming home from school to enter upon yet unrealised responsibilities after the freedom of girlhood is often difficult ; but in K. C.'s home-life the brightness which characterized her childhood is described as becoming intensified as she advanced towards womanhood by the reflection of the Sun of Righteousness. She had much happiness in her large family circle, but she also had many and deep trials, and it was through storm as well as sunshine that her spiritual life grew and developed, till she became the stay and comfort of those around, who seemed instinctively to turn to her for counsel. Seeking to cast the cares and burdens of life upon One who was ready to bear them, she was able in large measure "to keep a

heart at leisure from itself to soothe and sympathise."

During the lingering illness of a sister, who died at the age of thirteen, K. C. was her devoted nurse. She was also unwearied in her attentions on her mother during the protracted period of weakness which preceded her death in 1873.

But her sympathies early extended beyond the limits of her home, and at Birkenhead, where the family resided for many years, she laboured earnestly for the good of her neighbours. The following is an interesting testimony to the blessing received by one who attended a Bible-class she conducted there. G. B. writes from New South Wales, April, 1889:—"Mr. G. advised me of her departure, to my exceeding great astonishment and sorrow, having much cause to be thankful I ever knew her. For several years prior to my going to sea in 1876, I was privileged to attend her Thursday evening Bible-class. They were indeed most blessed seasons, and are indelibly stamped on my memory, and had not a little to do with my conversion. . . . For some time I had been hopefully anticipating seeing her again on my return to the dear old country."

After the sudden death of her father in 1880, K. C. went to reside with her uncle and

aunt, J. and A. R. Whiting, at Leeds. In 1883 the unexpected removal of a beloved widowed sister left her with the entire care of three orphan children ; a charge which she faithfully fulfilled, watching with earnest solicitude over their school-life and planning for their enjoyment during the holidays. Being much set at liberty from domestic cares, K. C. was enabled during the nine years she spent in Leeds to devote herself almost entirely to labours for the good of others.

Her work was two-fold ; on the one hand it brought her into contact with those entangled in the meshes of sin, among whom she was permitted to reap a rich harvest of souls ; on the other it led her into intercourse with many young Christians, whom she sought to bring to the point of complete surrender of heart and life to the Lord's service. Many of these objects of her Christian interest were accustomed to consult her on all occasions, finding her to possess a rather special aptitude for solving difficulties. To a young worker who was in danger of being paralysed by the sense of failure, from supposed lack of powers which others possessed, K. C. wrote "I think you ought to put that from you as a temptation of Satan. Cannot the Lord use you as well as any one else" ?

“I’ve given my life to Him, and I trust Him to show me what to do,” was her answer to another who was shrinking back from some service for the Master. “The words, and the tone, and the look of rest and trust,” have not been forgotten by her to whom they were addressed.

To a young friend who wrote to her in a time of spiritual trouble, she says, “I know you want to be different,—then *be different* by God’s grace and His indwelling power. Live a different life from this time. Read the Gospels and Paul’s Epistles, and lift up your heart and *yield your will* to God, and He will teach you as no one else can.”

Though able to take a prominent place, she was ready to do the lowliest service for the weakest and poorest. She was naturally very lively and was exceedingly popular among the young, but she was anxious that her young friends and relatives should not lean too much upon her. To one so inclined she wrote when she was staying away from home,—“Just look to Him, He will comfort you. Perhaps that is one reason why I have to be away for a time, because some of you were in danger of resting too much on *me*, and He wanted you to find out how all-

sufficient He is Himself. May we all realise this more and more, and may our lives be more fully one with Christ, who is our Life."

In what estimation she was held by her young friends, we may gather from the following words, from one now engaged in the foreign mission-field: "I did love her so, dear cousin Katie; God only knows what a help she has been to me spiritually. . . I am quite sure she will have hundreds of sheaves to lay at the feet of Him whom she loved more than life."

While influencing many through personal intercourse, she had also a sphere in the public ministry of the word, and had for many years spoken in meetings for worship, at times very strikingly and with much power; in the mission meetings also, connected with the various adult schools, she was made a means of special blessing.

K. C. entered into a great variety of work. The Temperance cause was very dear to her; she was a gifted speaker, and many under her influence were rescued from intemperance. She never rested satisfied with this, however, but pointed them to Him who alone could "keep them from falling." The success of the Young Women's Christian Association in Leeds was

largely the result of her efforts, and she continually showed a deep interest in the members of the large mothers' meeting with which she was connected. The "Guardian Home" in Leeds claimed from her much anxious thought, and the matrons as well as the girls found in her a wise counsellor and sympathising friend. Her weekly visit was eagerly looked forward to by these poor girls, one of whom described it as "a sunbeam on dark days to cheer them along."

As a specimen of her pleasant manner of instruction to those who had had few advantages, we give an extract from a Christmas letter to soldiers, written by her in 1882 :—

"We are told in the Bible of a young man who left his home and his father's love, and went away to see the world, and taste its pleasures. At last the world became a weariness to him, and its pleasures turned to ashes in his mouth. When he had spent all his money his friends left him; and alone, weary, heart-sick, and hungry, he remembered his father's house and his father's love. His heart throbbed, and he said, 'In my father's house even the servants have bread enough and to spare, while I perish with hunger. I will arise and go to my father.' And he arose and came. But the father was

looking out for 'his wandering boy,' and came half way to meet him, fell on his neck, and kissed him.

"Are not some of you hungering for this? You realise more and more that 'the wages of sin is *death*.' Oh, then, may I remind you that the gift of God is *eternal life*, though Jesus Christ our Lord ! You may have it, this glorious gift, if you are only willing to give up sin.

"I wish we all of us had more of the noble spirit of the boy who, when asked why he did not take some apples that hung temptingly within his reach when he was very thirsty, and told, 'No one would have seen you,' replied, 'I should have seen myself.' Do you realise this—that every time you wilfully sin you are lowering yourself, and losing the noble and pure manhood God has given to each one of you?

"Many of you, doubtless, feel that you have anything but a pure good life to look back upon in the past ; then thank God it is not too late, and come just as you are—as the poor prodigal did, and you shall find a Father, a Rest, a Home. As I write these words I remember with joy that some of you do know Jesus to be your Saviour. To such I would say, be faithful ; be true to your colours ; never be ashamed of Jesus ; be manly,

brave, and true in fighting for your Lord. You know something of the joy of His service, and the comfort of His love ; does it not grow brighter and better each succeeding year ? ”

To this letter she received several replies, gratefully acknowledging it.

Her large Bible-class of men and women was the object of her earnest solicitude and care. She spent some hours each week over the preparation of the lesson, and “ the members of this class can testify how often to them it proved a message from the Lord.”

One who has taken up some of K. C.’s work since her death, writes :—“ Many will agree with me that, the first time they heard a Bible-reading from her, they were led to see depths and heights in God’s word they had never seen before. The first time I heard her, she pointed out so clearly that we *are* God’s, and are really robbing Him if not consecrated to Him. She showed not only by word, but by face and voice, what a happy thing it is to belong to Him ; and indeed her whole life said the same. It was plain to all whose she was and whom she served. She urged us to be out-and-out Christians, saying how filled with shame she would be should the question be asked respecting her ‘ Is she a Christian ’ ? A

naturally charming manner, enhanced by her entire consecration to the Lord, made her specially winning and attractive, though at the same time her unflinching faithfulness made some half-hearted ones shrink from her. One man was known to say he did not want to come to Miss Capper's Bible-class, because he knew if he did he would have to be a Christian."

She had a well-balanced mind, and always sought to bring out in her teaching the two aspects of the Christian life, the constant warfare, and at the same time the life of perfect trust. Late on in her life she wrote "God has enabled me to give up my will to Him in everything, so far as I know, and now I have such peace !"

She had large powers of sympathy, and sometimes the sorrows and sins of those with whom she came in contact caused a shadow to pass over her otherwise sunny face ; but even when the burdens of others pressed heaviest upon her, she had no morbid desire to escape from this state of being and its responsibilities.

In singing the hymn, "There is a land, a sunny land," she has been heard to say, "We will leave out that verse, 'We long to leave these fading scenes,' because I don't think we do long for that yet." K. C.'s gift in singing was largely

used by her and largely blessed. A working man who had come under her influence, writes :— “ How I loved to hear her sing, ‘ I will sing of my Redeemer and His wondrous love to me ; ’ ” and another remarked that when going into worldly scenes she often seemed to hear the tones of K. C.’s voice singing hymns of warning or invitation years after she had had any personal intercourse with her. But the time came when this means of helping others had to be laid aside on account of failing health ; and it was touching to see the beautiful way in which she bore this, to her, not trifling trial. Although so blooming and apparently vigorous she was not strong ; she suffered from delicacy of the chest and other ailments. She often felt very weak and ill, rising in the morning tired and weary, and yet full of plans for work. It was most difficult to restrain her. How often would she exclaim, “ Oh if I only had more strength I should like to do so many things.” Her meetings were often attended in great physical suffering, which she concealed as much as possible ; and for the last eighteen months her labours were carried on amid increasing weakness and weariness. During the last six weeks she had frequent attacks of severe pain ; yet she worked on as though feeling there was no

time to lose ; and when the final illness came there was little strength left to bear up against it.

A relation writes :—"The last time she attended her much-loved class was on Thursday, the 17th of January, 1889, when she took for her subject some verses in Matthew x., and spoke impressively on following Christ fully. Little did those present think it was the last time they should hear her voice, or receive the kindly shake of the hand, with the bright smile and greeting which they always received when they left the room. It was the last farewell."

After the class she returned home extremely tired, but the next day she rose as usual, and at the family reading her voice was heard in prayer for a blessing on a proposed Convention of Christians in Leeds. She attended that day two preliminary meetings, for which she had been instrumental in making the arrangements. The first was on the subject of the "Keswick Convention Teaching," the second a Bible Reading. At night she seemed less tired than usual, but early next morning severe illness came on, from which she never rallied. For the first few days she suffered acute pain, followed by sickness and exhaustion. There was very little power of

expression, but she was most patient, and very thoughtful for those who waited upon her. Once she said, "If I get better I shall have learned a lesson ; I should like to live if it is right. If I die now it will be said I have thrown my life away, and that would have been dishonouring God." She was conscious that she had been working beyond her strength. At another time she remarked, "What with pain and what with sickness, I have no peace,"—adding, "no outward peace." One who was by her queried, "But thou hast the inward peace?" "Yes," she answered, "He keeps that ; and I have given my body to the Lord, it belongs to Him, and He can do with it as He pleases." When the evening came round on which she had been accustomed to meet her class she was in great suffering ; but while they were bowed in earnest prayer on her behalf the violent pain ceased. She said it was sweet to know, when too weak to pray for herself, that others were praying for her.

After only eight days of illness it was apparent that her strength was ebbing, and in the early morning of the 28th she quietly and peacefully fell asleep — so gently that the anxious watchers knew not when the last breath came.

“ One gentle sigh her fetters breaks,
We scarce can say, ‘ She’s gone,’
Before the willing spirit takes
Her mansion near the Throne.”

Three days later a sorrowing yet rejoicing company gathered round her grave in the Friends’ Burial Ground, at Adel, near Leeds. It included, besides relatives and friends, many members of her mothers’ meeting and of her classes, also representatives from the various institutions with which she was connected.

At the grave-side there were a few minutes of impressive silence, after which the text was quoted, “ O death, where is thy sting? O grave, where is thy victory,” &c. “ They could,” said the speaker, “ almost hear the voice of her for whom they had come to show their love—the voice which had brought comfort and solace to many who now surrounded that open grave, saying, ‘ Therefore be ye steadfast, unmoveable, always abounding in the work of the Lord.’ ”

The following is an extract from a letter received on the day of her death from Gelson Gregson, a Minister of the Gospel at Bradford, who knew K. C. :—“ It is a great joy to have been associated in the Master’s service with such a devoted servant, and we must praise Him for

the glory of His presence that was manifested in her life. He made it all glorious within, and it reflected His glory without. You have, indeed, the blessed privilege of still loving her in the presence of the King. Earth may be poorer, but Heaven is dearer to-day because of the glorious entrance of her redeemed life ; and the presence of His Spirit will satisfy the void her absence makes, by a double portion abiding with you.

“‘Let not your heart be troubled.’ ‘Peace I leave with you ; My Peace I give unto you.’ Yes, dear Master, it is Thy love that calls away Thy loved ones ; for Thou hast prepared for them a place in the heavenly mansions.”

ELIZABETH NEWMAN CASH,

Dorking. 72 27 3 mo. 1889

FRANCIS CASSON, 37 31 12 mo. 1888

Thorne, near Doncaster.

SARAH CATCHPOOL, 61 18 1 mo. 1889

Reading. Wife of Richard D. Catchpool.

JOHN CHANDLER, *Staines.* 80 16 1 mo. 1889

WILLIAM CLARIDGE, 88 17 6 mo. 1889

Tottenham.

ISABELLA CLARKE, 60 17 3 mo. 1889

Manchester. Wife of Stephen Clarke.

SAMUEL CLARK, 90 14 3 mo. 1889

Gloucester.

SARAH CLIBBORN, 82 4 12 mo. 1888

Moate. Widow of William C. Clibborn.

BETTY COCKROFT, 90 22 1 mo. 1889

Rochdale.

ELIZA COLES, 78 31 7 mo. 1889

Adderbury, near Banbury.

GEORGE COLLAR, 45 21 10 mo. 1888

Southport.

RACHEL COTTON, 72 2 10 mo. 1888

Great Bardfield. Widow of Thomas Cotton.

WILLIAM CUNDLE, 71 13 9 mo. 1888

Darlington.

ELIZA DALE, 22 17 1 mo. 1889

Bessbrook. Daughter of James Dale.

ALFRED DAVY, 26 8 3 mo. 1889

Sheffield, late of Richmond, Surrey. Son of Henry Davy.

ELIZABETH DAY, 65 24 10 mo. 1888

Steeton, near Keighley. Wife of Henry Day.

Elizabeth Day was born a Friend, and was a Friend by choice ; the principles of the Society she held dear. She was an Elder of the Keighley Meeting, which she attended very diligently, and to which she was much attached.

Soon after the commencement on the Adult First-day School, which was opened in the Third

month, 1882, she was requested to teach a class which consisted then of six men, most of them married, varying in age from twenty to fifty years. This she kindly undertook, and conducted it ever after up to her last sickness, notwithstanding that she had to walk about three miles from her home to the school, which commenced at 8.45 a.m. During the whole of that time, in rain and storm, heat and cold, she was only absent from her class three or four times. The deep interest which she took in it was also manifested by her frequent visits to the homes of individual members, often with some token of her benevolence.

This labour of love in which she was engaged for her Lord and Master has been blessed by Him. Some of the members of her class, who did not know their letters when they entered it, now, to their comfort and satisfaction, can not only read the Scriptures, but are able also to lay hold of their spiritual teachings.

Elizabeth Day was retiring in manner and disposition, but was very kindly and sympathising. She was much beloved, not only by her own class, but also by all those connected with the school and the meeting.

“Blessed are the dead which die in the Lord from henceforth : yea, saith the Spirit, that they

may rest from their labours ; and their works do follow them."

SARAH DIXON, 44 27 10 mo. 1888
Turville Square, London.

Sarah Dixon was born on the 5th of Third month, 1844, at Staindrop, near Darlington, where she resided until about six years ago. Her duties at home were not very congenial to her taste, but, as it was the wish of her dear father, she remained there as long as he lived. On First days she visited her sick neighbours, and she circulated a series of Gospel tracts every week from house to house in the neighbourhood of her home.

After her father's death she came to reside for a time in London, and soon after, on the 31st of Third month, 1883, had the great privilege of being admitted as a probationer-nurse into the Mildmay Medical Mission Hospital at Bethnal Green. The duties there she greatly enjoyed. After a year's probation she was entrusted with the full charge of the women's ward. Her work as nurse she continued to enjoy to the end of her life.

About the Tenth month, 1888, she became a deaconess at Mildmay, believing that her sphere of usefulness would thereby be increased ; and

she was still allowed to continue her loved work of nursing at the Mission Hospital. She often expressed her thanksgivings to her Heavenly Father, that He had provided for her a position so much to her taste, and a home at the hospital with such congenial companions and friends, and surrounded by so many circumstances that helped to develop her Christian character.

Every morning and evening it was her duty to read a portion of Scripture, and have a time of prayer, with her patients in the ward. At these times she pleaded very earnestly that the sufferers might be healed spiritually as well as physically.

Writing to a relative, about the end of the year, she said :—" I feel I cannot let this time pass without sending you a few lines to say that I often think of you, knowing that you have had so much sorrow and trouble this year. Troubles are often sent to us that we may cling closer to the Rock Christ Jesus. We have had a very happy Christmas time in the wards ; we have been cheered by so many of the poor sick ones receiving the truth whilst in the hospital."

Dr. Gauld, the medical superintendent of the Mission Hospital, in a brief notice of her work at Bethnal Green, said of her, in "*Service*

for the King":—"Quietly, humbly, yet efficiently, she went about her daily work, and one had the comfortable feeling that under her care matters would not be allowed to go wrong, nor instructions fail to be carried out. Ever ready for work of any kind and to any amount, she would willingly take on herself the duty of another to give that other the opportunity of attending a special meeting or class. She was never the cause of trouble, and it was a recognised fact that she got on well with every one.

"Her patients, won by her kindness and attention, loved her; and her influence over even the most wilful and troublesome was marked. One of the wreaths laid on her coffin was the gift of a poor woman who had been nursed by her. In gratitude for the care bestowed on her, she had laid aside a little money out of her scanty means to buy a gift for Miss Dixon, when she was distressed by the news of her death. The question arose, what was she to do with the money? Her husband, rough though he was, had a soft spot in his heart, which nurse's kindness to his wife had touched; and he suggested that a wreath should be bought. This was done, and the circle of white everlastings and blue forget-me-nots, when laid beside the more costly

floral gifts of other friends, had a special value. 'She did what she could.' She was one of the mourners who stood at the grave of her departed benefactress, beside another woman whom our sister had patiently and tenderly nursed through a long attack of typhoid fever. We shall never forget how touchingly earnest was her prayer at the last meeting she attended, as she interceded with God for some then in the ward. Their spiritual welfare was evidently a burden on her heart.

"The following circumstance illustrates her earnest persistence in dealing with them personally. She discovered that a young woman in the ward was a backslider from the Christian walk. She was engaged to marry one who was not a believer, and who led her away to theatres, &c. Before she left the hospital, Miss Dixon took her into a side room and pleaded with her to give up her evil ways. She knelt down and prayed with her; and before rising from their knees asked if she would not return to God and forsake her evil ways. The patient and she knelt beside each other in silence for many minutes, while she waited for an answer to her solemn question. No answer came, however, and the young woman went away. About three months after, she came

to see Miss Dixon, and to tell her that she had returned to the Lord, and had given up her lover, theatres, and other hindrances to her Christian life. 'Oh, Miss Dixon,' she said, 'it was that night that did it.' Just lately she again visited the hospital to see her nurse, and was much affected when told of her death. Miss Dixon's quiet, lowly, prayerful life, has left its impress on many a woman's heart at Bethnal Green and elsewhere, and we can point to one and another who were led to the Saviour mainly through her instrumentality."

A little while before her death the conversation amongst her friends and fellow-workers at the supper-table turned on the subject of dying. Sarah Dixon said, "I would like to have no lingering illness, but to die suddenly, and not be a burden to anyone." This desire was granted.

For the last few months of her life she was not able to read much, on account of impaired vision, so she spent more time in prayer and meditation; and in those few months it was noticed by several of her friends that her Christian character had much matured, and she seemed to live closer to her Saviour. A day or two before she was called away, she copied out her morning text, and placed it on her dressing-table, in order

to see it when dressing. The verse was : "Thine eyes shall see the King in His beauty ; they shall behold the land that is very far off" (Isa. xxxiii. 17). She had evidently chosen this text as specially suitable to herself ; and the promise was very soon fulfilled to her.

She died so suddenly that there was no opportunity for saying farewell or giving a dying testimony ; but for the last few years of her life she had given evidence by word and deed that she was living for the Lord.

She was interred in the Friends' Burial Ground at Stoke Newington, near the graves of two other Mildmay deaconesses.

"To do our ' Father's business ' here,
In humble reverence and fear ;
Meekly upon His will to wait,
In little things as well as great ;
Contented in our lot to rest :
'Tis thus the Christian serves Him best."

ELIZA DONALDSON, 80 11 3 mo. 1889

Sheffield. Widow of Henry Donaldson.

ANN DUDLEY, 50 25 7 mo. 1889

Tipton, Staffordshire. Wife of Richard Dudley.

CHARLES DYSON, 48 1 9 mo. 1889

The Hague, near Chesterfield.

ANTHONY EDMUNDSON, 77 29 8 mo. 1889
Howgill House, Dent.

MARY ANN ELGAR, 76 3 8 mo. 1889
Fengates, Redhill. Elder daughter of the late
 Thomas Elgar, of Reigate.

GEORGE HENRY ELLIS, 46 15 10 mo. 1889
Knighton Hayes, near Leicester.

JOHN ROWNTREE ELLIS, 21 19 10 mo. 1889
Scalby, near Scarborough. Son of John Edward
 and Maria Ellis.

MARGARET ELLIS, 72 14 5 mo. 1889
Bishop Thornton, near Ripon.

MARY ELLIS, 85 28 1 mo. 1889
Castle Donington. Widow of Bakewell Ellis.

Mary Ellis was the daughter of David and Susannah Brown, of Tibshelf, in Derbyshire. Being the eldest in a large family, and deprived by death of her mother at a comparatively early age, the care of her father's household, and especially of the younger children, devolved upon her; and those who survive bear loving testimony to the kind and efficient manner in which these duties were fulfilled. After the father's second marriage, she was married to Bakewell Ellis, of Castle Donington, and was by his death left a widow in 1873. During her married life, and her sixteen years of widowhood, she was not

called into so prominent a path of usefulness as many ; but the words of the Saviour, applied to one formerly, "She hath done what she could," might with truth be applied to her ; for as ability was given her, she was careful in endeavouring to do good ; and her Christian kindness and genuine unaffected piety caused her to be much beloved by the circle with whom she was acquainted. On one occasion a man who professed infidel principles was introduced to her, and though she said nothing to him on the subject of his unbelief (of which probably she was not aware), he afterwards acknowledged that his opinions were more shaken by observing her placid and happy demeanour than they would be by any arguments which could have been used against them.

Until within the last six or seven years of her life she was a very regular attender of meetings for worship, seldom allowing other things to prevent her sharing this privilege with her friends. But during the last few years increasing feebleness confined her chiefly to the house. Her last illness was short ; though unable to express much, she spoke of her prospect as being one of exceeding brightness, and she passed away in great peace.

Although she left behind no memoranda expressive of her state of mind, yet this was indicated by various extracts, poetical and otherwise, which she had copied from time to time, and which were found among her papers. Her interment was largely attended by her neighbours, by whom she was highly valued; and abundant testimony was borne by various friends to her worth, and her bright example; for through life it appeared to be her aim to fulfil the injunction of the Apostle Peter: "Whose adorning, . . . let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

EVAN EVANS, *Penybont*, 76 3 3 mo. 1889

ANTHONY D. EVENS, 1 29 5 mo. 1889

Leytonstone. Son of Frederick G. and Lydia D. Evens.

ANN EVERETT, 50 10 10 mo. 1888

East Harling. Wife of Walter Everett.

JOHN EVERETT, 78 19 12 mo. 1888

East Harling.

LYDIA FAIRBROTHER, 14 30 12 mo. 1888

Blackrock, Dublin. Daughter of John and Sara J. Fairbrother.

She was taken ill at school. Her mother

heat of the weather, addressed to a peasant who saw him sitting by a well on the mountain side. His lifeless body was found that afternoon ; and was afterwards interred in the quiet little graveyard connected with the English Church at Chamounix.

Thus suddenly and unexpectedly was a life which had already been fruitful in the service of the great community of London, and seemed to promise much further usefulness, cut short at its very meridian. So true is it that none may boast himself of to-morrow, not knowing what a day may bring forth.

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|----------------|----|----|--------|------|
| ROBERT FOWLER, | 63 | 30 | 11 mo. | 1888 |
|----------------|----|----|--------|------|

Westminster.

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|---------------------|----|---|-------|------|
| CHARLOTTE FREELOVE, | 70 | 9 | 5 mo. | 1889 |
|---------------------|----|---|-------|------|

Bury St. Edmunds. Wife of William Free-love.

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|--------------|----|----|--------|------|
| MATILDA FRY, | 80 | 26 | 10 mo. | 1888 |
|--------------|----|----|--------|------|

Cotham, Bristol. Widow of Francis Fry.

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|--------------|----|---|-------|------|
| SARAH FRYER, | 75 | 5 | 7 mo. | 1889 |
|--------------|----|---|-------|------|

Tyndall's Park, Bristol. Widow of Charles Fryer, of Rastrick.

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|----------------|----|----|-------|------|
| ELLEN GARNETT, | 64 | 14 | 2 mo. | 1889 |
|----------------|----|----|-------|------|

Manchester.

| | | | | |
|---------------------|----|----|-------|------|
| ELIZABETH GOODBODY, | 72 | 14 | 8 mo. | 1889 |
|---------------------|----|----|-------|------|

Parsonstown. An Elder.

JONATHAN GOODBODY, 77 20 9 mo. 1889
Clara, King's County. An Elder.

J. Goodbody was the son of Robert and Margaret Goodbody, and was born at Mountmellick, in Queen's County, in the year 1812. His parents were true, though liberal-minded Friends, and to this may probably be traced the identification of their children's early religious interests with the Society. His mother died in 1824, and the family removed to Clara in the following year, where he at once commenced business with his father ; and from that time until his death, sixty-four years later, his Christian conduct whilst living in daily contact with the affairs of the world influenced a very large circle of friends and acquaintances.

As a landlord and large employer of labour, in union with his brothers, he ever maintained the strictest integrity, drawing towards him people of all denominations by his courtesy and humility. His loving sympathy was ever at hand to shield the weak and uphold the true, and many who went to him for counsel can fully acknowledge that they returned wiser than they went. Truly it can be said of him, he "walked humbly with his God ;" and out of that communion he refreshed the weary-hearted. He often spoke of

his marriage with Lydia Clibborn, as "the greatest blessing of his life ;" and their common interest in the welfare of others never failed during their union of nearly forty-three years, which was ended by her death in 1886.

By many members of the Dublin Yearly Meeting he was greatly beloved, and his counsel, often given in but few words, was felt to be just what was needed for the assistance of his friends. Those who attended the last two Yearly Meetings will not soon forget him, as he sat at the head of the meeting, and closed the last large gathering with a solemn benediction. His attachment to the principles of truth as professed by Friends was steadfast, and by his diligent attendance of all their meetings, as well as by his reverent deportment therein, he was an example to those around him. In the small meeting at Clara, of which he was a member, his voice was not unfrequently heard in fervent prayer, or in a few words of loving exhortation.

His death which took place at Darlington, was very sudden. He attended the meeting of the British Association at Newcastle-on-Tyne in the Ninth month, accompanied by his two daughters and a nephew, and much enjoyed the various meetings, and also the opportunity of mingling

in social and religious fellowship with several Friends of Newcastle. The party left that place on the afternoon of Sixth-day the 20th of Ninth month. Shortly before reaching Darlington he was seized with sudden faintness, and it was decided to stop there. On getting out of the train he seemed better and walked to the waiting-room, from which by direction of a doctor who happily was near, he was carried into the hotel close by and placed in bed, after which he said, "I am very comfortable." Another attack at the heart coming on, he almost immediately became unconscious, and quietly breathed his last. "So He giveth His beloved sleep."

His remains were interred in the graveyard adjoining the Meeting-house at Clara, in King's County, the attendance of large numbers of people who came from all parts of the neighbourhood impressively testifying to the widespread esteem in which he was held. A deep solemnity prevailed, and the reading of a portion of Scripture, and the delivery of the Gospel message accompanied by prayer, were listened to with marked attention by the assembled crowd.

"I heard a voice from Heaven saying : Blessed are the dead that die in the Lord."

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|---|----|----|--------|------|
| SARAH GOSTLING, | 83 | 10 | 1 mo. | 1889 |
| <i>Needham Market.</i> Widow of William Gostling. | | | | |
| JOHN H. GRAHAM, | 76 | 17 | 8 mo. | 1889 |
| <i>Ackworth.</i> | | | | |
| DAVID H. GRAVEL, | 37 | 28 | 1 mo. | 1889 |
| <i>North Shields.</i> | | | | |
| JOHN M. GREEN. | 64 | 9 | 10 mo. | 1888 |
| <i>Dundrum.</i> | | | | |
| ELIZABETH GREGORY, | 47 | 20 | 12 mo. | 1888 |
| <i>Claverham.</i> Wife of Isaac Gregory. | | | | |
| FREDERICK GRIMSHAW, | 42 | 24 | 2 mo. | 1889 |
| <i>Sunderland.</i> | | | | |
| HARRIET GRIMSHAW, | 74 | 25 | 5 mo. | 1889 |
| <i>Stoke Newington.</i> Wife of Frederick Grimshaw. | | | | |
| JANE GURNEY, | 60 | 24 | 11 mo. | 1888 |
| <i>Gatton, near Reigate.</i> Wife of Henry Edmund Gurney. | | | | |
| ETHEL B. HALHEAD, | 5 | 8 | 10 mo. | 1888 |
| <i>Kendal.</i> Daughter of William B. Halhead. | | | | |
| MARY HALL, | 2 | 23 | 5 mo. | 1889 |
| <i>Cockermouth.</i> Daughter of Josiah and Jane Hall. | | | | |
| THOMAS HANDLEY, | 83 | 8 | 3 mo. | 1889 |
| <i>Narthwaite, Ravenstonedale.</i> A Minister. | | | | |

Thomas Handley was the youngest son of John and Margaret Handley, of Narthwaite, in

Ravenstonedale, Westmoreland. The family has resided in Ravenstonedale for upwards of 300 years, and some of its members joined the Society of Friends in early times.

The home at Northwaite, in which Thomas Handley was an inmate, was conducive to the formation of his character and disposition, which was always retiring and thoughtful, though as a boy he was noted for quiet innocent cheerfulness. There was only one meeting at Northwaite on First-day, and it was the regular practice of the family to assemble in the afternoon for reading the Scriptures, or some other suitable book. They all read in turn ; and these opportunities were much appreciated, and long remembered by them all. When eighty years of age, T. H. wrote :—" I often picture to myself our family circle of those days, father, mother, four brothers, and a sister, all of whom, except myself, long since laid in the silent grave, and I am ready to exclaim, ' Oh that they were wise, that they understood this, that they would consider their latter end,' and so considering it, make the needful preparation for it ; for truly the fashion of this world soon passeth away. I have always felt it a great privilege to have been instructed when very young that ' God is a Spirit, and they that

worship Him must worship Him in Spirit and in truth'; that there is no absolute need of words for the worship of Almighty God, seeing we live in that day foretold by the prophet, when he said, 'And they shall teach no more every man his neighbour and every man his brother, saying, know the Lord; for they shall all know Me from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more!'"

In speaking of his early days, he says, "I can scarcely remember the time when I was not accustomed to go to my Heavenly Father in prayer in times of trouble and difficulty; and I felt the strivings of the Holy Spirit in the secret of my heart before I rightly knew from whence they came; and about my fifteenth year I was led to sincere repentance for past sins, and to seek for peace and reconciliation with my Heavenly Father through Jesus Christ, who died for me. And I did not seek in vain, but was able to see more clearly what was meant by our Lord's declaration to the ruler of the Jews: 'Except a man be born again he cannot see the Kingdom of God.' And I was then shown that if I was faithful I should have to declare unto others the unsearchable riches of Christ. From that day

to this I have sincerely desired to love and serve my Heavenly Father."

It was his practice, after the First-day afternoon reading, to take a quiet walk, when, he says, his heart was often tendered before God, and he felt a sense of His forgiving love through Jesus Christ, and was able to consecrate himself more fully to serve Him ; and about the year 1830, with the assistance of his brothers and sister, he established what was for such a district a large First-day school.

Through life he was greatly interested in and loved by young people. A paper has been found written by him about this time, from which we extract the following :—" 'Straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it.' I often wonder that so few of my young friends are willing to give up to walk in this narrow way, though I am fully persuaded they would at times feel a peace of mind that would far out-balance every sacrifice they would have to make. It is now some years since I gave up in some degree to walk in this way, and if there is anything that I would wish to live my life over again for, it is that I might sooner give up to those visitations of divine love which I often felt when young

in years, and make more straight steps in the path of duty. What I wish to recommend is that which will produce not a gloomy melancholy, but innocent cheerfulness; not that which will unfit you for performing the duties of life, but that which will make you more happy in yourselves and more useful to others, and which will also better enable you to bear the troubles, trials, and disappointments which all of you may expect to meet with in the journey of life, and to say with the poet :—

‘ My life, if Thou preserv’st my life,
Thy sacrifice shall be ;
And death, if death shall be my doom,
Shall join my soul to Thee.’

“ Seek Him then whilst He may be found
and call upon Him whilst He is near.

“ Many of those who read these lines may not be guilty of great sins, and some may really have chosen the better part. To such I would willingly hand forth the language of encouragement. I would say, Come, my brother, come my sister, let us be encouraged ; we have the prize before us : ‘ In My Father’s house are many mansions ; if it were not so I would have told you.’ O how I long for the young that they would consider these things in time ! There assuredly is

something more required than even the strictest morality, if we would walk in the way that leadeth unto life. True religion is not confined to any name, but it is a work of the heart. We must not only come to know a repentance for sin, and a being reconciled to God through the death of His Son, but, by being obedient to the dictates of His Spirit, come to know a death unto sin, and a new birth unto righteousness, a ceasing to do evil and learning to do well ; thus the soul is brought into a state of spiritual communion with its Creator, and to know something of a daily walking with Him, and a growth from stature to stature in the Christian life."

It was soon after writing the above that Thomas Handley entered on the work of teaching the First-day school, which proved a very great blessing to the young people in that thinly populated district ; and as there were often more than sixty present, it is evident that many of them must have come long distances. In some instances it was all the school education they ever obtained.

The school prospered so much that T. H. was induced to open evening classes during the week, and to these many of his pupils have traced much of their success in life. One of them, who had attained to great wealth in London, sent T. H.

a message that he hoped the next time he was in the North, to pay him a visit ; but both teacher and pupil died before this was accomplished. The mainspring of all this voluntary work on Thomas Handley's part was love ; and herein also lay the secret of his success. One of his old scholars, when attending his funeral, said,—“ How we loved our quiet teacher of fifty years ago ; we used to hurry to school so as to get a seat as near him as we could.”

Another on the same occasion said :—“ I well remember his advice to me, which was, ‘ If sinners entice thee consent thou not.’ It was an instance of not neglecting an opportunity ; and it bore fruit in a way probably little expected at the time ; and this may be an encouragement to some to ‘ sow beside all waters ; for thou knowest not whether shall prosper, this or that.’ ”

The feelings of gratitude which were often expressed by his old pupils was very sweet to him, and to the close of his life he loved to receive visits from them.

After having spoken in meeting for about ten years, Thomas Handley was recorded a Minister in 1840 ; soon after which he united with his friend James Backhouse in a visit to various parts of this kingdom ; to which service and the close

association with his friend J. B. he looked back with great satisfaction ; but after re-visiting the Northern counties he did not travel much as a Minister ; but he was diligent in the attendance of his own Monthly and Quarterly Meetings, as long as his health would permit, and his service as a preacher of the Gospel was faithfully exercised, and much appreciated ; and his counsel and advice were always listened to with respect, in the feeling that they were prompted by genuine love.

He was much attached to the principles of the Society of Friends, though most charitable towards others. To his nephew, not long before his death, he said,—“ Thou may tell my friends when I am gone, that I die in the faith in which I have lived, and that the principles of the Society of Friends are, I believe, those of Christianity in its purity, in its simplicity and in its fulness, and involve the carrying out of the exhortation, ‘ Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.’ ”

Thomas Handley greatly loved his country home, and took much pleasure in his garden. He always enjoyed in his quiet way the company of

his friends at his house at Cautleythwaite, where he resided for many years after his marriage with Isabella Fawcett. Three of their children died in infancy, and only one son arrived at manhood. In 1860 when very ill, he wrote,—“I feel the uncertainty of life; but my hope and trust is in my dear Redeemer, whose sustaining love I feel to be near; and, poor and unprofitable as I feel myself to be, I believe that through redeeming love and mercy there is a mansion prepared for me in the Heavenly Kingdom when I have done with the things of time.”

His work, however, was not finished, and he was raised up again for future usefulness, and to show forth to others by example and precept the unsearchable riches of Christ. His love of children was conspicuous to the last, and he wrote some good advice for each of his grandchildren, in which he says :—“I well know the trials and temptations you will have to meet with, and nothing but yielding to the power of Divine grace can preserve you. Ever remember that ‘the fear of the Lord is the beginning of wisdom, and to depart from evil is understanding.’ Much depends on the choice you make before the heart is hardened through the deceitfulness of sin, and before evil habits and evil company

have obtained ascendancy over you. Remember the Lord is near and round about you, and you may at all times put up your petitions unto Him. Never let a day pass without looking unto Him ; and when you awake in the morning, endeavour to draw near unto the Lord in spirit, and crave of Him, that He will be pleased to bless and preserve you through the day. . . . Never taste intoxicating drink: it is one of the most powerful temptations of the enemy of all good, and one of the most deadly foes to man. How much better will it be, whether you are permitted to live to advanced age, or called away at an unexpected hour, if you have yielded to the call and invitation of Divine love in early life, and can thankfully look back on a well-spent life, and forward, through redeeming love and mercy, to a glorious and everlasting inheritance with the saints in light. May I not then say as Moses did to the children of Israel, ‘Behold I set before you this day life and death, a blessing and a curse ; therefore choose life: choose the Lord for your portion, and the God of Jacob for the lot of your inheritance.’ ‘Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them.’ Then, in the words

of the wise man, 'Let us hear the conclusion of the whole matter : fear God and keep His commandments, for this is the whole duty of man ; for every work shall be brought into judgment, with every secret thing, whether it be good or whether it be evil.' "

The last years of his life were full of anxiety and trouble, and his mind became very much weaned from earth and earthly things. He said, "How much harder these trials would be to bear if I did not believe the messenger to be near who will bid my troubles cease,

And bid me hasten to the scene above,
A scene of perfect joy and endless love."

In 1878, when writing to his nephew, he said, "I often look back upon my past life, and I see many failings and many shortcomings ; but I believe they are all forgiven, and through redeeming love and mercy I can look forward to the end of time with a hope full of immortality. It seems at times as if I could feel something of that holy confidence which the Apostle felt when he exclaimed, 'I am persuaded that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall

be able to separate us from the love of God which is in Christ Jesus our Lord.' And may thou and thy dear companion be more and more concerned to 'press toward the mark for the prize of the high calling of God in Christ Jesus ;' and may you endeavour to let the day's work keep pace with the day ; and may an abundance of heavenly dew be your portion."

His last illness was short, and there seemed about him the very atmosphere of Heaven. He said, "I have faith to believe that He who has been with me all my life long will not forsake me now." And such was indeed the case ; for as a shock of corn fully ripe, he entered into rest on the 8th of Third month, 1889, aged 83 years.

RICHARD HANSON, 77 28 4 mo. 1889
Manchester.

ELIZABETH HARGREAVES, 77 20 9 mo. 1887
Crawshawbooth.

MARTHA HARLOCK, 66 14 6 mo. 1889
Wellingborough.

JOHN HARRIS 75 10 4 mo. 1889
Calne.

*(J. H. was not in membership with the Society
of Friends.)*

JOSEPH T. HARRIS. 62 11 4 mo. 1889
Cork.

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| BENJAMIN HAUGHTON, | 72 | 28 | 6 mo. | 1889 |
| <i>Cork. An Elder.</i> | | | | |
| THOMAS HAUGHTON, | 72 | 1 | 11 mo. | 1888 |
| <i>Banford, Moyallon.</i> | | | | |
| ELEANOR HAWLEY, | 83 | 17 | 9 mo. | 1888 |
| <i>Derby. Widow of William Hawley.</i> | | | | |
| FREDERICK HICKS, | 59 | 1 | 11 mo. | 1888 |
| <i>Stoke Newington.</i> | | | | |
| GEORGE HOBSON, | 86 | 11 | 9 mo. | 1889 |
| <i>Grange, Tyrone. An Elder.</i> | | | | |

“Mark the perfect man, and behold the upright, for the end of that man is peace” (Ps. xxxvii. 37). These words rise naturally to the mind in connection with this dear Friend, whose humble, quiet, blameless life, and happy, peaceful death, exemplified this truth in a very marked manner.

Living from his childhood in a retired farmhouse, where he was born and where he died, and closely occupied with rural pursuits, he was hardly known beyond his immediate neighbourhood, and the Quarterly Meeting to which he belonged ; but his bright warm sympathy, lovingly expressed, with ministers or others who from time to time visited his meeting, was felt by many to be a real help and refreshment.

Of later years he often spoke a few words in

meeting, always expressive of thanksgiving, and sometimes of exhortation to faithfulness. But it was his consistent life which spoke the loudest for His Master. His one aim in life seemed to be, to know God's will and to do it. Of his secret exercise of spirit in prayer for others, and for a blessing upon the meetings of which he was a diligent attender until prevented by failing health, the result will only be known in that day, when "the counsels of the heart shall be made manifest, and every man shall have praise of God."

Though trusting in the death of Christ alone for justification and reconciliation with God, he had a peculiarly strong and simple faith in the immediate guidance of the Holy Spirit. An incident in his life some forty or fifty years ago shows his childlike spirit of obedience in this respect. Teetotalism was at that time hardly thought of, and he had never heard it urged for the sake of others. He was at the time using stimulants in small quantities by the doctor's orders. Walking alone one day, to attend a neighbouring market, his mind was dwelling on the sad consequences of the abuse of this thing, and the snare that its use was to so many ; when he seemed to hear a voice behind him say—so

vivid was the impression—"If thou dost not give it up altogether, thou mayest give up all pretensions to religion. How dost thou know that if thou dost not, it may not overcome thee?" From that time he gave up the use of it altogether, not even keeping any in his house, and never suffered in health in consequence. When over eighty years old he could walk twelve miles with ease. He also used all his influence with his neighbours, when any seemed to be ensnared by the love of strong drink, pleading with them privately and lovingly.

He was confined to bed for only about a week before his death, and during this time he was sometimes unconscious from weakness, which seemed his only ailment. In intervals of clearness he spoke of his peace and joy at the prospect before him; and when a little revived one day, his niece, who was sitting by him, said perhaps he might be left with them a little longer. "No," he replied, "My Father has sent for me." And when the end came, whilst engaged in prayer, he looked up, his face beaming as he exclaimed, "Glorious, glorious!" and quietly ceased to breathe.

EDWARD HOLMES, 51 1 12 mo. 1888
Bentham.

JOHN HOPKINS, *Malton*. 85 15 1 mo. 1889
An Elder.

JOHN HORSMAN, 65 9 12 mo. 1887
Rochdale.

Although not one who sought a prominent position, John Horsman was an attached member of the Society of Friends, and was esteemed by those who knew him for his honest and straightforward character as a tradesman, and for his simple and unassuming manners. He was received into membership with Friends about thirty years ago ; and, until his health began to fail some few years before his death, he was a diligent attender of meetings for worship.

For the last four months of his life he was entirely confined to his bed ; but he felt the redeeming love and mercy of his Lord to be his great stay and consolation ; and although at times he experienced much pain, and great weakness and prostration, his mind was mercifully preserved in tranquillity, and his patience and quiet resignation were very instructive to witness.

He was always pleased when any of his friends and neighbours called to see him ; and little presents of flowers or fruit which were occasionally sent to him, gave him great pleasure in

the long hours of confinement to one room. He often expressed his gratitude for such evidences of the kind thoughtfulness of his friends, and also his thankfulness for all the loving care and attention given to him by those who ministered daily to his bodily needs.

He frequently said he was ready to go, and that he should be glad when the right time came ; and about two o'clock in the afternoon of the 9th of Twelfth month, 1887, he very peacefully passed away.

MARIA HORSNAILL, 74 23 6 mo. 1889
Dover. Widow of George Horsnail.

MARY HOUGHTON, 32 17 9 mo. 1889
Maryport.

LUCY HOW, 85 2 5 mo. 1889
Aspley Guise, near Woburn. An Elder. Widow
of William How.

SAMUEL HUGHES, 81 19 12 mo. 1888
Stourbridge.

JOHN HULL, 39 1 1 mo. 1889
St. Leonards-on-Sea.

JANE M. HURLER, 69 1 11 mo. 1888
Kingsland.

STEPHEN HUTCHINSON, 16 20 11 mo. 1888
Gunby, near Selby. Son of William and Lucy
Hutchinson.

- ALBERT JACKSON, 49 7 3 mo. 1888
Peckham Rye. Formerly of Bristol.
- MINNIE JACKSON, 16 19 10 mo. 1888
Settle. Daughter of James and Ellen Jackson.
- ANNE JACOB, 85 19 2 mo. 1889
Mountmellick. Widow of Joseph Jacob.
- ELIZA JENKINS, 64 24 3 mo. 1889
Penybont. Widow of Thomas Jenkins.
- CHARLES R. JESPER, 50 6 8 mo. 1889
Ashton-on-Mersey.
- SARAH JESPER, 81 19 6 mo. 1889
Freckleton, near Preston. An Elder. Wife of Joseph Jesper.
- HAROLD JOHNSON, 38 2 6 mo. 1888
Stoke Newington. Son of John Johnson.
- ELIZABETH JORDISON, 72 21 3 mo. 1889
Coworth, Sunningdale. Widow of Matthew Jordison.
- ELIZABETH KEENE, 69 18 11 mo. 1888
Scarborough. Widow of Stephen Keene.
- ELIZABETH KING, 86 11 2 mo. 1889
Stourbridge. Widow of Joseph King.
- MERCY KING, 68 22 9 mo. 1888
St. Ann's-on-Sea. Widow of David King.
- ELIZABETH KITCHING, 75 5 2 mo. 1889
York. Widow of John Kitching, M.D.

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| SARAH KITCHING, | 89 | 2 | 3 mo. | 1889 |
| <i>Wakefield.</i> | | | | |
| EMMA B. KNAPTON, | 9 | 23 | 6 mo. | 1889 |
| <i>Southport.</i> Daughter of John T. and Emma Knapton. | | | | |
| MARY ANN KNIGHT, | 75 | 22 | 3 mo. | 1889 |
| <i>Woodbridge.</i> Widow of Frederick Knight. | | | | |
| SAMUEL KYMER, <i>Dublin.</i> | 68 | 9 | 6 mo. | 1889 |
| ARTHUR J. LAMB, | 55 | 20 | 8 mo. | 1889 |
| <i>Sibford Gower.</i> | | | | |
| THOMAS LAWTON, | 48 | 21 | 3 mo. | 1889 |
| <i>Oldham.</i> | | | | |
| ELIZA LEA, <i>Birmingham.</i> | 60 | 17 | 8 mo. | 1889 |
| Wife of Thomas Lea. | | | | |
| SAMUEL P. LEATHER, | 67 | 20 | 2 mo. | 1889 |
| <i>Burnley.</i> An Elder. | | | | |

Samuel Petty Leather was the son of John Leather, architect and surveyer, and was born at Sheffield, on the 9th of Fourth month, 1821.

Deprived of a mother's loving care when he was about three years old, he was sent to his maternal grandfather, Samuel Petty, at Beeston, near Leeds. By diligent attendance at a night school, and by home study, he managed to acquire under very great difficulties, a sound education. His grandfather was a prominent member of the Wesleyan body, and S. P. L. was obliged to

attend their meetings, though he never appears to have been really attached to that section of the Christian Church.

He was apprenticed by his grandfather to a firm of mechanical engineers, McLea & Marsh, of Leeds ; and though this occupation was not congenial to him, he fulfilled his term of service, and at the same time, as opportunity served, pursued his studies with avidity.

On the expiration of his apprenticeship he went to his uncle, George Leather, who was at that time engineer to the Leeds Corporation Waterworks ; and he subsequently held positions in similar concerns belonging to Manchester, Stockport, and Hyde, and finally was appointed manager of the Gas Works at Burnley, a position which he filled to the great satisfaction of that borough up to the time of his death, about twenty-six years afterwards. So successful was his management of the works, that the production of gas was increased to sixfold what it was when he entered upon it, and the undertaking became very much more prosperous commercially.

Honourable and upright in a position which seems to be peculiarly liable to great temptations, S. P. Leather has left behind him a blameless record, and a memory that will long be held

in affectionate regard, not only by his employers, and his official subordinates, but by every one who came into personal relationship with him in the busy round of his most industrious and useful life.

He was married, in 1853, to Hannah Turner, of Rotherham. Both he and his wife were Wesleyans ; but on their removal to Stockport, Hannah Leather became attached to Friends, and regularly attended their meetings. After their removal to Hyde, she and her son Tom walked several miles each way to attend meetings. On returning home one First-day, little Tom, climbing up on his father's knee, asked him, " Papa when are you going to go with us to meeting ? " This so touched the father that he yielded himself to the loving appeal, and afterwards became a diligent attender of meetings for worship ; thus fulfilling the Scripture declaration, " A little child shall lead them." He had before this been accustomed to attend meetings on special occasions when ministering Friends from a distance were announced to be present ; and though he seldom spoke to others of his religious experience, he looked back to ministry which he heard on some of these occasions as having been instrumental in his conversion. On removing to Burnley he

became a diligent attender of the meeting at Marsden, and though this involved a walk of several miles, he allowed neither heat nor storm to prevent his regular attendance. He was there received as a member of the Society of Friends, and became one of its most loyal and generous supporters, and held the offices of Overseer and Elder to the comfort and satisfaction of Friends.

WILLIAM LEEF, 86 13 1 mo. 1889
Huddersfield.

EMMA BURTT LEES, 57 3 2 mo. 1889
Eccles. Wife of William Lees.

EDWIN LUCAS, 42 19 11 mo. 1888
Bampton, Westmoreland. Youngest son of the late Samuel Lucas, of Hitchin.

PERCY LEICESTER, 22 20 1 mo. 1889
Halifax. Son of Milner and Mary Hannah Leicester.

SARAH E. MACQUILLAN, 59 23 4 mo. 1889
Enniscorthy. Wife of James Macquillan.

PRISCILLA MANSER, 61 14 1 mo. 1889
Hoddesdon. Wife of Alfred Manser.

THOMAS MARRIAGE, 88 12 11 mo. 1888
Chelmsford.

HANNAH MARSH, 88 22 12 mo. 1888
St. John's Wood. Widow of Joseph Marsh.

THOMAS MASON, 86 13 10 mo. 1888
Sandford Road, Dublin.

RACHEL METCALFE, 60 12 6 mo. 1889
Hoshangabad, India.

Rachel Metcalfe was the eldest daughter of John and Mary Metcalfe, of Macclesfield, and was born on the 8th of Eleventh month, 1829. On losing her mother in early life, the management of her father's house, and the care of her younger sisters and brother devolved upon her. A few years later, when her father's death, in 1847, caused the family to be scattered, she became a useful inmate in the families of two Friends successively before commencing a small business on her own account.

She was always energetic in the discharge of her duties, whether as an instructress of children or head of a work-room, and indefatigable in acquiring the knowledge of any branch of study on which she had set her mind ; qualities which were most valuable when she entered on her life-work in India.

Soon after attaining womanhood she came under very serious religious impressions, and her heart was drawn to foreign mission work. The history of her life during the next thirty years is given in an account written by herself, about

three years ago, for one of the Monthly Meetings of native converts at Hoshangabad, in India.

“It was in 1856 that I received a direct call to India from the Lord. But why *India*? It filled me with dismay. To the North American Indians, or to Africa, among people I was interested in and knew something about, I would have rejoiced to go ; but India, with its idolatrous, priest-ridden people ! ‘ Oh why, Lord ? ’ I pleaded, and pleaded strongly, but only with this response, ‘ Not yet, but in ten years. ’ Time passed on. I left my situation and entered into business, and almost began to think that the Lord might have other work for me, and that I could serve Him as well in England in training little ones there for His service. Perhaps, I thought, my idea has only been a fancy, a temptation, and I have not really been called, but it was my presumption. So I reasoned, when one night, all alone, as I slept, I was startled at hearing a call. I sat up and listened, but not a sound was to be heard through the quiet house. Again I lay down and slept, and again I was roused and listened. And again the third time came the call, and I started up, for it seemed borne in upon me *why* it came, exclaiming, ‘ I will, Lord, only go with me. ’ Then the sweet assurance was given, ‘ I will be

with thee,' a promise which has never failed me from that day to this. In relating this incident I should say my brightest hopes had been dashed to the ground, and probably my thoughts dwelt on times past as I fell asleep that night. From that time I had no more doubts, no more fears, I was simply waiting for the way to open. Yet I often pleaded not to go alone ; but this was not granted ; and though I knew my going was to be for life, at last I was able to yield my will, and say, 'Do with me as Thou wilt.'

"A few months after this a letter appeared in the *British Friend*, from Mrs. Leupolt, of Benares, wishing for some one who understood sewing-machines to undertake her industrial work. I wrote offering to take the situation. This Mrs. Leupolt declined. She did not wish to pay a salary, but said if I came Friends must send me, support me, and take me back to England if I fell ill. In this way the Lord's purpose was made known to Friends, for I had not told any one that I must go to India. I was not rich enough to go without help, and at that time no one had ever been sent out by Friends as a missionary."

Her first step was to consult Russell Jeffery, who with two companions had returned from a

religious visit to India. The advice of other Friends was also sought ; and in the spring of 1866, she met a few members of the "Provisional Committee of Foreign Missions," at the house of the late Thomas Harvey of Leeds, at the time of the Yorkshire Quarterly Meeting there. With great simplicity she informed them that her purpose at first was just to teach the women and girls of India the use of the needle and the sewing machine ; and that when she had acquired a familiarity with the language, the Lord might, she hoped, engage her in more direct missionary work. The interview left no doubt on the minds of the members of the committee as to the reality of her call to the service ; and Friends soon came forward offering to pay her passage out and to support her in India, she herself undertaking from her own means all else that was needed in outfit, house requisites, &c. "Was it not for the Lord ?" she said.

Her narrative continues, "So, trusting the Lord, I left England on the Sixth of Tenth month, 1866, with only a few rupees, and not knowing what arrangements would be made for me in India, except that I was to go to Benares. In Calcutta, I received a cheque to pay expenses forward. Mr. and Mrs. Leupolt received me

kindly, and provided me with two rooms at the Normal School. I began work at once, even before I partook of a meal, and had very little leisure for study. Working hours were from 6 a.m. to 10 or 12 o'clock, and again from 1.30 to 5 p.m. I continued there till Tenth month, 1869, loving my work, loving the girls and women, and glad to do anything for them, and thankful to Friends at home for providing me with what was needful for my maintenance."

Meanwhile, at the time of the Yearly Meeting of 1867, the "Friends' Foreign Mission Association" was formed ; and in 1869, Elkanah and Irena Beard of America were accepted by it as missionaries for India, and proceeded to join Rachel Metcalfe at Benares. A house was taken in the native part of the city, and direct mission work was at once commenced. R. M. opened a school for girls and little boys which quickly numbered seventy, and in addition had a class of widows whom she taught needlework. Irena Beard and herself had also access to some ten houses for zenana work, while Elkanah Beard's service lay in receiving visitors for religious conversation, resulting in some cases in daily readings and studies.

But light did not shine on their making

Benares their permanent residence ; and after some months a removal took place to Jubbulpur, about 300 miles to the south-west of Benares. Two houses were taken and two schools were soon opened in different parts of the town, one conducted by Rachel Metcalfe, the other by Irena Beard, while her husband was daily engaged in conversing with native gentlemen. " His power," R. M. says, " was wonderful ; these sittings would often become most solemn times, and the visitors be melted to tears."

A change however, was soon to come. E. Beard was taken seriously ill, and had to leave with his wife for a health resort in the north of India, leaving in R. Metcalfe's hands the two houses and the two schools ; " but the Lord heard and knew all," she says, and was her help and her stay. Soon after E. and I. Beard's return to Jubbulpur, Irena Beard's health, which had been for some time failing, became so much worse that her recovery seemed doubtful if she remained in India. and they left for America early in 1872.

For more than a year R. M. worked on alone, superintending the two schools, in addition to visiting twelve zenanas, receiving solicitations from others also with which she could not comply. Her work during the cold season occupied her

more than nine hours daily away from her residence, having her mid-day meal sent to her to the school.

In 1873 she was joined at Jubbulpur by Charles Gayford, who had offered himself for missionary work in India. His time for some months was chiefly occupied in the acquisition of the language, and in the cooler season in accompanying other missionaries to the various melas (or fairs). Meanwhile R. Metcalfe was laid low by an attack of small-pox, on her recovery from which she was ordered by the doctors to take entire rest for twelve months. She removed to Agra, and while there a rheumatic affection, which had been gradually coming on, increased to such a degree that she was unable to move or even lift her hand without help, passing there a time of much suffering. "Yet it was the Lord's good pleasure," she writes, "after teaching me many lessons, gradually to restore me to comparative health, though the power of walking, which left me entirely early in 1875, has never returned." During the fourteen years that elapsed after this attack, it is evident, though she seldom referred in her letters to her bodily condition; that at times she suffered greatly.

The town of Jubbulpur was at that time

occupied as a missionary centre by the Church Missionary Society. The Protestant missionaries of different denominations, at a united Conference held some time previously, had come to an understanding that, considering the vast tracts in India that were still unreached by any missionary agency, if any one missionary body had occupied any district, it should not be interfered with by another. Charles Gayford thus perceived that he could not rightly enter upon direct mission work at Jubbulpur. He therefore occupied two or three months in visiting a number of places in Central India, till, arriving at Hoshangabad, the light appeared to rest upon that place as the future centre of the Friends' Mission. This met with the full concurrence of R. Metcalfe, whose mind for some years had dwelt upon this place as "the goal to be reached." C. Gayford took up his residence for a time at Sohagpur, about thirty miles distant, till a mission bungalow should be commenced at Hoshangabad, and when she felt herself able to resume her loved work, R. Metcalfe repaired to Sohagpur, and C. Gayford returned to Hoshangabad to superintend the erection of the bungalow.

Rachel Metcalfe thus remained alone for twelve months in Sohagpur, conducting this girls'

school, till on the completion of the mission house she removed to Hoshangabad, and took up her residence in the new bungalow. Here she conducted a day school, till, finding the situation too far from the city for the regular attendance of her scholars, a suitable house within it was secured in 1878, with room for her school, a meeting-house, and residence for herself.

On C. Gayford and his wife leaving for England in 1879, the charge of the mission at Hoshangabad was taken up by Samuel Baker, and John H. and Effie Williams. The two latter, in 1881, reopened the mission at Sohagpur, while two years later Ellen Nainby arrived in Hoshangabad, and, besides engaging in Zenana work, proved a welcome helper to R. M. in her labours among the girls.

Rachel Metcalfe's orphanage work is best described in the little "*Sketch of the Orphan Home, Hoshangabad*," which she published in 1888. "This orphan work," she writes, "was commenced in 1881 in much weakness, and not knowing what it would lead to. I was but in feeble health, unable to walk, and with hands crippled with rheumatism, so that when the subject was first mooted it was thought unwise for me to undertake such a charge. But the importunity of the

old man who brought the first girl was so strong, and his desire so great that she should be under Christian care, that it seemed wrong to hold back; and Samuel Baker promising to obtain the needful supplies if I would undertake the charge, in great weakness, and looking to the Lord for help, I consented.

“It was really a hard day’s work for me to get the girl settled in. She refused to be comforted. Neither food, sweetmeats, toys, nor new clothes, would satisfy her. At last, when fairly worn out, she quieted down, and finding herself quite safe after a good night’s rest, we had little further trouble. Two years later this girl was admitted into membership with us on the confession of her faith in Christ, and shortly after was married to a young Christian also connected with the mission.

“The next little girl was truly the most repulsive child I ever saw. No wonder many even of the native Christians said, ‘Why take such a child? She will never be any good.’ She had scarcely a rag to cover her, only one eye, and festering sores on her head and feet. The poor thing was only half-witted, and in many of her habits was more like an animal than a child. In violent passions she would tear all her clothing off,

and fairly foam at the mouth. It took much time and patient love to overcome them ; but we now have the reward in a steady, quiet, affectionate girl, who is desirous of doing right. Since 1881 twenty-eight girls have been under my care ; of these five have died, one married, and eight have left from various causes. Our present numbers are fourteen, and with thankfulness I can look back to the great improvement manifest in them. Besides the usual branches of a plain education they are taught to do their own household work ; to cook, grind, and clean. No servants are kept for them, our object being not to take these poor little waifs out of their natural sphere, but to train them to fill that sphere usefully. Therefore English ways and customs in food and clothing are discountenanced, as tending to lead them into habits of extravagance and debt."

Early in 1888, the new Orphanage, which had been in course of erection on the Mission compound outside the city, with accommodation for fifty orphan inmates, was completed, and eleven of the girls were transferred to the care of Anna L. Evens, three being still left with R. M.

The parting with these children who had become so dear to her, and for whom she had cared so unremittingly, was no small trial to her ;

yet there is no doubt that, with her failing powers, the time had come for the transference of their care to younger and more efficient hands. In a letter written about a month after their leaving, she says, "It is very quiet now they are all away, and I miss the dear children greatly, though I confess they were at times almost too much, when their bright and lively spirits became too obstreperous, and I felt my inability to cope with everything on account of my infirmity."

In 1889 she writes,—“Having rather more leisure than last year, I have compiled and brought out a small Hindi text book, “Daily Bread.” I had often felt the want of something of the kind for our girls, but could never meet with one. The first edition of 500 copies has been disposed of by sales and gratuitous distribution, and, more being required, I have had another 1,000 copies printed. I am now preparing “Scripture References” in Hindi, a book well known to all Ackworth scholars. It will be several months before I have it ready.”

The difficulties in the face of which she continued her work are touchingly referred to in one of her last letters :—“It is so seldom that I say anything about my ailments, that I do not suppose anyone realises how utterly helpless I

am, and of late my arms and shoulders have been worse. I cannot dress myself. It is with the greatest difficulty I wash my face and hands. Nevertheless I contrive to keep myself pretty fully occupied, looking after the sewing school, fixing work, writing, &c. But everything must be brought to me and put within my reach. I am often left in difficulties, because an article I need is just an inch beyond, and I cannot stretch forward for it. I have to be lifted from my chair to my bed, and I have to pay higher wages to my ayah because she must stay with me at night ; for if I slip down in bed I cannot lift myself up, neither can I turn without help. When I travel I must go first class ; I cannot go second because the seats are not so roomy, and any lurch would send me to the floor, and my ayah must travel with me to wait on me. I hesitated at first to write to thee of my needs, as I take them to the Lord. How we can trust Him ! And here I would raise a note of praise for all His loving care."

Though thus conscious of increasing infirmity no danger was apprehended, and Samuel and Anna Baker and Ellen Nainby all left home for needed rest and change. During their absence R. M. moved to the mission bungalow. Of her

stay there A. L. Evens writes,—“I am so glad she was here all those last weeks, instead of alone. We had so many talks together over the children and their future, and over present matters connected with the Mission, which have been a great help to me since her death ; but we shall feel her loss extremely. We were always running to her for advice and help.

“When E. Nainby returned she noticed more change in Rachel Metcalfe than I had. It was so much her habit to endeavour not to show it if she was poorly. The thought for others was present to the very end of her consciousness. ‘You’re so tired, do go to bed,’ was one of the last things she said that we could understand.

“On First-day, the 9th of Sixth month, she stayed in all day. In the evening she grew rapidly worse, and soon became unconscious. The doctor said it was heat apoplexy. With little variations she lingered till Fourth-day, 12th of Sixth month, when with a long sigh the spirit left its earthly tenement.”

The funeral took place on the day after death. S. and A. Baker were unable to arrive in time, but H. G. E. St. Dalmas, who had superintended the Sohagpur Mission during J. and E. Williams’s stay in England, came over and undertook all

that was needed. A meeting in Hindi was first held at the Orphanage, attended by the girls and most of the European residents ; after which the company repaired to the cemetery, where the remains were laid to rest near the orphan children she had loved so well. The service at the grave was in English, the orphans singing R. M.'s favourite hymn, " Safe in the arms of Jesus."

The benefit which the children received through her loving and patient labour is thus referred to in a recent letter, " The girls who were with her for some time are very much more helpful than some who have come in later ; so that dear Rachel Metcalfe's work is not over, though her presence is removed from us ; for ' She being dead yet speaketh.' "

DANIEL MILLER, 86 18 7 mo. 1889
Reigate.

ELIZABETH MITCHELL, 55 17 10 mo. 1888
St. Austell.

REBECCA MORTON. 70 25 7 mo. 1889
Hyde, Cheshire. Widow of Joseph Morton.

MARTHA MOSS, 51 12 7 mo. 1889
Heaton, near Bolton. Wife of William R. Moss.

ANNA P. MOUNSEY, 42 4 5 mo. 1889
Sunderland.

Anna Priscilla Mounsey was the daughter of John and Lucy Backhouse Mounsey, of Sunderland, and was born there on the 23rd of Second month, 1847.

She was a bright, lively, and spirited child, though there was always great reserve of character. She soon showed a great love for teaching, and at twelve years old delighted to go to the First-day School, and there take a class as a supernumerary. When she was about sixteen, she became a regular teacher, devoting herself to the girls of her class ; and from that time forward the talents entrusted to her by the Lord grew and strengthened through the use she faithfully made of them.

The gift of organisation which she developed was a most useful one, and this, in conjunction with her general capability, enabled her very readily to plan and arrange for anything, whether for entertainment, or concerning the instruction and help in spiritual things of those in whom she was interested.

Her own spiritual life was a chequered one for some years, as she had great difficulty in believing that she was really the Lord's reconciled child, partly because she did not have the "feelings" that others spoke about ; but the time

came when she was enabled by faith to take hold of the promises of God in Christ Jesus, and to accept Him with assurance as her Lord and Saviour.

A special act of self-surrender was a turning-point in her life. She was called to pray vocally in her class, and for some time hesitated to obey ; but when the surrender was made, it seemed to change her life, and was followed by greater power and success in her work. This, with the Lord's blessing, and the fact that she was whole-hearted in giving herself up to the work amongst young women, to which she believed she was called, made her the successful worker that she afterwards became. From that time her life was a much happier one, and her service for the Lord deepened. Her own early experience led her often to warn others not to depend on *feeling*, but to take the Lord at His word, and believe His testimony regarding the salvation of their souls, and other experiences of the Christian life.

As her girls grew to be young women, and her class greatly increased in numbers, she was obliged to leave the school premises, and occupied one of the rooms in the meeting-house. The interest she took in the young women individually was a great help and blessing to them ; and

both in connection with her class, and the Young Women's Christian Association, in the commencement of which, in Sunderland, she was largely instrumental, her influence for good grew and extended.

She attended Dublin Yearly Meeting in 1882, where she met Sarah B. S. Clark, and in the autumn of the same year travelled with her in Ireland as her companion ; and then, and on one or two subsequent visits to that country, held some meetings for younger Friends. In later years, she, with others, had occasional meetings with young women Friends during the Yearly Meetings in London.

Her interest in her young sisters, whatever their position in life, was very great, and what her hand found to do she did with her might ; and to-day many thank God for her sympathy and help, whose confidence she won by her bright and genial manner. What she was to them cannot be told in words ; but it was all of God's love and mercy in Christ Jesus that she became what she was ; and it was only so far as she looked to, and depended upon Him, that her work for Him was owned and blessed with success.

For two years her health had not been so good as usual, and in the spring of 1888, she, with one

of her sisters, went up the Nile, and afterwards to Palestine, in the hope that the tour would do her good. Her great delight in Bible study rendered the time spent in the Holy Land deeply interesting, and furnished her with apt illustrations which she had hoped afterwards to use ; and her lively, graphic letters, were much valued, whether written for her young women, or to her little nephews and nieces, telling them that she thought of them where David killed Goliath, and that she, like David, had got five smooth stones out of the brook, which she meant for them.

She did not derive so much benefit as was anticipated from the journey, but it was not until Twelfth month last that she was taken seriously ill. In First month she became more dangerously so, and all about her thought she must be "going home." Contrary to expectation she rallied, and made such steady progress, that day by day she slowly regained strength, and it was fully expected that she would recover. Her patience and cheerfulness throughout her illness were very striking, all the more so as to one of her active temperament it was no small trial to be completely cut off from the work she so dearly loved.

During two months of convalescence the one

underlying thought of her heart was, oh, that all would come to Christ, and find in Him the Saviour they need. "Tell them to come," she said one day, "for there is no life like a life lived for Christ." She spoke of how, if she were permitted to get strong again, she would love to gather young people together and tell them of Him, "not," she added, "that I can do anything ; it is 'not I, but Christ.'"

She grew so much better as to go into another room, and all were hoping that she would soon gradually resume her old place, when, on the 4th of Fifth month, the end came swiftly and unexpectedly. During the last two hours she was full of love to her friends. "Give my love to all," she said, "tell them all is peace ;" again urging that her young friends should be told, "not to delay, but to come at once to Christ," repeatedly saying, "He abideth faithful." A few last instructions were given, and she passed away peacefully and gladly to her heavenly home, to be, as we assuredly believe, "for ever with the Lord."

This sketch of her life would be incomplete without an allusion to her great love of Bible study, and the importance she attached to it ; and also to the power she possessed of making

others enjoy it too. She loved nothing better than to gather a number of her younger sisters round her, and help them to seek for hidden treasure ; making it so delightful that many began to love and study their Bibles as they had never done before. She had the gift of stimulating those who were working for Christ, and drawing others into His service, making them feel that religion, far from being gloomy, makes people brighter and more joyous than anything else.

The following hymn was found written in her Bible, and it is added here, as it seems so much to accord with the aim of her life :—

“ NOT I, BUT CHRIST.

“ I am very weak and wavering,
I am very poor and small ;
Yet, Lord Jesus, dwell within me,
Make Thyself my All in All.

“ I am but an earthen vessel ;
Let Thy Spirit thro’ me flow ;
And the desert round about me
Must with living verdure glow.

“ *I!*—O let the *I* be buried,
Deeply buried in Thy grave ;
Thou from sin and death hast saved me ;
Thou from self canst surely save.

“ Self-abandoned—Jesus reigning,
 Lord, I take Thee for my King ;
 Government upon Thy shoulders ;
Self at rest beneath Thy wing.

“ Thou wilt keep me, Lord, I know it.
Know it, tho’ I cannot *feel* ;
 Thou, in Thine own time and pleasure,
 Wilt Thy joy to me reveal.

“ Whilst in Thee Thyself I’m resting,
Fact, than *feeling* better far ;
 Thou wilt rise on my horizon,
 As my bright and Morning Star.”

Anon.

BENJAMIN MUGGERIDGE, 65 14 2 mo. 1889
Pulborough, Sussex.

ELIZABETH NAINBY, 71 23 4 mo. 1889
Garforth. Wife of John Nainby.

ARTHUR JOHN NAISH, 73 21 3 mo. 1889
Birmingham. A Minister.

A. J. Naish may truly be said to have been a diligent and faithful seeker of souls ; and he has left, in various places where he went on his Master’s errands, a loving remembrance in the hearts of many ; and these he strove to the last to remember individually in prayer.

He was the son of William and Frances Naish, of Bath, where he was born on the 21st of

First month, 1816. As a lad he evinced unusual activity of mind, great intelligence, and an ardent and persevering spirit. These dispositions were cultivated by his parents, in whose anti-slavery and other philanthropic work he was deeply interested ; and thus he became prepared for his labours of later years in the cause of the oppressed and afflicted.

His early manhood was not exempt from sins, which caused great concern to his parents and other watchful relatives. The mention of this will but exalt the grace which changed his heart, renewed his desires, and enabled him, after his conversion, to show forth the praises of Him who had called him out of darkness into His marvellous light.

In the year 1847 he became established in business in Birmingham, and as his parents about that time removed from Kent to that town, he had the enjoyment of their society, and that of his sisters and brother.

It would appear that he himself in after life considered that he had not at that time experienced a real change of heart. It was at a much later period, that his mother told one who was deeply interested, of his having quoted in a meeting the text, "The man was above forty years of

age on whom this miracle of healing was showed," and added a few feeling words, as if he had appropriated the passage to himself. And although he had for years previously been living a useful and exemplary life, engaged in various ways in trying to help his fellow-men, yet it was probably not before this that he found peace in believing, and entered on his life of loving and devoted service as a glad thank-offering for the love where-with Christ had loved him.

It was in the autumn of 1847 that he married Margaret Prideaux, daughter of John Paull, of Tavistock. She was a friend whose tastes and habits of mind were well suited to render her a fitting companion for his after life.

For many years A. J. Naish was much engaged in religious service, more particularly amongst the smaller meetings of Friends and those in rural districts, at first in his own neighbourhood, and afterwards in a wider range; whilst at the same time he carried on his business, and was always ready to contend energetically against oppression and cruelty. In later years he threw himself whole-heartedly into the crusade against the State system of legalised vice, the success of which he lived to see.

Early in 1880 his wife was taken from him

after a short illness. He felt the blow very keenly, but from that time was even more diligent in going about with such messages of invitation and warning as he felt were given to him. He did this in a simple and practical manner, which often rendered his services the more acceptable.

In the spring of 1888 he was attacked with a malady which threatened to become serious. A cancerous affection of the lip, which at first did not hinder his usual occupations, gradually increased, until towards the close of the year it became evident that his strength was rapidly failing. During these few months, while his family sought to persuade him to give himself up to rest, his energy of mind was very remarkable : nor did he discontinue his active habits until very near the end. Feeling that his time was short, he made every effort to put in order all the affairs in which he was concerned, and spoke freely to his sons and daughters of his approaching change. He was calm and cheerful,—at times even joyful, and evidently sought to conceal from his loving nurses the keenness of his sufferings, which, as the end drew near, increased in severity. Yet he continued to come down stairs for a few hours, until within four days of

his release, which took place on the 21st of Third month, 1889.

It was very justly observed by a member of his family, that one prominent and most helpful feature in his ministration, public and private, was his ready sympathy—his power of taking an actual share in the joys and sorrows of others. This was probably in part a natural gift, but divine grace had largely developed it, so that he seemed to be diligently seeking to obey the injunction, “Bear ye one another’s burdens, and so fulfil the law of Christ.”

In visiting the meetings of Friends in various parts, A. J. N. often called together as many as would respond to his invitation, to speak with them of the love of God in Christ Jesus, and of the holy walk and conversation to which that love calls those who accept it. His teaching was clear concerning our universal need and utter helplessness as lost sinners ; on the free salvation purchased for us by Jesus Christ who “once suffered for sins, the just for the unjust ;” and on the new life bestowed on all those who are thus brought nigh unto God.

It was very comforting and instructive to witness in his days of weakness, when heart and flesh were failing, that the truth he had preached

to others with so much earnestness brought unbroken rest and peace to his own soul. In the midst of painful suffering, when all earthly things were fading, he plainly realised for himself the fulfilment of the sweet assurances,—“I will never leave thee nor forsake thee;”—“It is I, be not afraid.” The solemn feeling was granted that he was but waiting until it should be given him to unite his voice in the everlasting song of thanksgiving :—“Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred and tongue, and people, and nation.”

LEONARD W. NASH, 11 29 8 mo. 1889
Manchester. Son of William and Alice Nash.

LYDIA NEALE, 80 12 3 mo. 1889
Enniskerry, Co. Wicklow.

SARAH S. NEALE, 64 11 2 mo. 1889
Monkstown, Dublin. Wife of Henry Neale.

THOMAS NELLIST, 56 19 3 mo. 1889
Bewdley.

GEORGE O'BRIEN, 69 11 12 mo. 1888
Belfast.

HENRY O'NEILL, 90 25 12 mo. 1888
Drumcondra, Dublin.

CAROLINE OXLEY, 84 5 7 mo. 1889
Upper Clapton.

CATHERINE PANTER, 73 25 10 mo. 1888
Edinburgh. Wife of Charles Panter.

This dear Friend was called to pass through a life of sore trouble from many circumstances, and at the end her bodily sufferings were very great. Yet she always testified to the tender loving-kindness of the Lord. She said that when passing through deep waters, she had proved that the Lord had been a present help in trouble, and that in looking back she could say, not one thing had failed of all the good things which the Lord spake ; all had come to pass, and not one thing had failed thereof.

In the early part of her illness she felt anxious respecting those she was leaving behind ; but as the time wore on, day by day, she was enabled to lay her burdens down, committing them to the Burden-Bearer. And the end was perfect peace and rest. She sent loving messages to her daughter in America, and to many others ; and thus she was ready when the summons came. Although her sufferings were intense she could still smile through all ; and her face bore no trace of the agony as she lovingly took farewell of the friends around her, and then passed into a brief period of unconsciousness, during which the solemn change took place from time to eternity.

“Precious in the sight of the Lord is the death of His saints.”

GEORGE ESTHILL PEACOCK,

Great Ayton 76 16 5 mo. 1889

EMILY PEARSON, *Dover.* 3 31 7 mo. 1888

Daughter of A. and A. Pearson.

EDWIN LUCAS PEASE, 50 24 1 mo. 1889

Darlington.

GERALD S. PEDLOW, 1 8 11 mo. 1888

Rathfarnham, Dublin. Son of Sinton Pedlow.

SYDNEY PEGLER, JUN., 5 12 5 mo. 1889

Ipswich. Son of Sydney and Mary E. Pegler.

ANN PEIRSON, *Hitchin.* 71 14 5 mo. 1889

Widow of Samuel Peirson.

GEORGE ROBERT PENNEY,

Poole. 71 23 9 mo. 1889

SOPHIA PETERS, 81 9 6 mo. 1888

Clevedon. Widow of John Peters.

ALFRED PHILLIPS, 44 8 2 mo. 1889

Buckland Abbey, near Plymouth. Son of John Phillips, of Tottenham.

GEORGE PHILLIPS, 67 6 3 mo. 1889

Haverfordwest.

George Phillips was born at Haverfordwest, in 1821, of parents who were connected with the Wesleyan Methodist denomination. To their training and example he was largely indebted for the

sturdy integrity, the unselfishness and thoroughness of character which distinguished him through life. His mother especially was a woman of deep piety, as well as of a singularly gentle and winning disposition, and her memory was reverently cherished by her children as one who embodied their ideal of a saintliness none the less real because associated with the most touching humility and life-long penitence. The religious influences which surrounded their childhood, and the care with which they were "nurtured in the chastening and admonition of the Lord," bore fruit in their consecration in various ways to the service of their Master and of their fellow-men. George, the youngest, was marked from his earliest years by a thoughtfulness and a freedom from youthful indiscretions remarkable in one who was naturally of a warm and impulsive temperament.

In his boyhood he formed a characteristically close friendship with a very intelligent man in humble life, who had been well acquainted with Friends in the days before the gradual extinction of the meeting at Haverfordwest. His reminiscences had probably much to do with directing his young companion's thoughts towards the principles of the Society.

At an early date George Phillips gave evidence that the atmosphere of Methodism was uncongenial to him. His first step was to attach himself to the Moravian congregation, becoming a regular attendant at their services, and a teacher in their Sunday school. Although his connection with them was but a brief period of transition from his early religious surroundings to the spiritual home of his later life, he never ceased to feel a strong affection for the ancient "Church of the Brethren."

It was about the year 1843 that he identified himself with Friends. The only remaining meeting in Pembrokeshire was at Milford Haven, seven miles off, where there lived the Starbuck family, and a few other Friends. They welcomed him with the utmost cordiality, and the friendships thus formed were interrupted only by death. For many years he attended regularly on First-day mornings, usually walking the whole distance. It was characteristic of him that he soon decided to adopt the old Quaker garb, severe as the ordeal must have been to one thus alone in the town. And equally characteristic was it that he shrank from applying for membership until 1857, when he wrote as follows to a valued Friend:—"After

much hesitation and serious diffidence, I feel that it may be right for me to seek a closer union with Friends. . . . I need not say how fully I unite with all the precious truths and testimonies held by Friends, and only tremble and shrink, from a feeling of my own unworthiness to be associated with the Church of Christ." The Monthly Meeting at once acceded to his request, and ever after felt that they had gained much by doing so; for although George Phillips lived at such a remote distance from most of his fellow-members, that he could rarely attend meetings for discipline, yet on the occasions when he was able to do so he proved that he was concerned to take his right share in their service, and when absent felt a lively interest in their welfare.

It is to be regretted that no records remain of his religious experience in those days of frank decision, yet of humble self-distrust. But he kept no diary, and the friends who then shared his confidence have long since entered into rest. It was shortly after this that the last survivors of the Milford Meeting passed away, and for the remainder of his life he was without the help and stimulus of the Christian fellowship of those whose views were most in harmony with his own. After all, the isolation, to which he frequently

referred in his letters, was not wholly unprofitable. It certainly tended to strengthen his hold of the principles peculiar to the Society, and his manly witness-bearing made a deep impression on many who would otherwise have known nothing of the more spiritual teachings and practices of Quakerism. He had attained to the truth through anxious searching and sharp conflicts, and therefore he prized it as a hard-won treasure.

Earnestly did he throw himself into all philanthropic movements, but especially into the Temperance work. At sixteen he became secretary of the newly-formed and then unpopular society, and for some forty years, through evil report and good report, amid the persecutions of earlier days, and the indifference and discouragements of other times, he was the most conspicuous leader, the standard-bearer of the cause in his own neighbourhood. Down to the end of his life, though leaving the heavier work to be done by younger hands, he continued to speak and to interest himself in various ways in its behalf. No summary of meetings attended, or miles travelled, or letters written, would give an idea of the extent of his toil, or of the blessed results that attended it. He was very desirous that the privileges he had found in early engaging in this work should be

shared by others. Such feelings he manifested when, in sending a tract, entitled "Drunkenness and Christian Love," to a young Friend, he wrote in 1856 :—"The enclosed tract bears so powerfully on the Christian duty of our denying ourselves for the good of others, and as an example to the weak and erring, that I have taken the liberty of forwarding it to thee, hoping it will receive thy serious and prayerful attention. I think we cannot over-estimate the influence of young persons, especially when connected with the Church of Christ. I believe a practical example before thy youthful charge in the First-day school would be of immense advantage. . . . Nothing tends so much to frustrate the effects of First-day schools as the drinking customs of the country. . . . When the agent of the Band of Hope visits your part, do strengthen his hands by rendering thy *practical* assistance." A few months later it was a satisfaction to George Phillips to write :—"I was gratified to find that the tract sent interested thee, and made an impression on thy mind. . . . Perhaps thou mayst be ready to say that thy influence is so small that it would not save one drunkard. Admitting this, even that fact would not release thee from the obligation of thy personal duty. Results must

be left to the Disposer of all events. Our duty is to obey. By personal abstinence thou wilt be clear of this great evil, and wherever thou refuses to comply with the drinking usages there thy silent testimony will speak more forcibly than words. . . . There is no time to be lost, and life is fleeting and swiftly passing away, and our chance of working can only be in the day, for the night cometh when no man can work."

Next to the Temperance movement it was popular education that claimed the largest amount of his time and strength ; and here, too, his labours were most successful.

To the interests of the young he was ever devoted, and on his death warm tributes to his memory were paid by many who acknowledged their indebtedness to his affectionate counsels and his untiring watchfulness. We quote the testimony of one of his fellow-townsmen :—" His place may be filled on the political and the total abstinence platform, as well as in the numerous other public appointments which he held ; but there is an aching void which will remain for many a year unfilled in his native town. It was as the friend and counsellor of youth that Mr. Phillips's estimable character shone with peculiar brilliancy. No young man ever sought his advice

in vain ; and not a few owe honourable and distinguished positions in life to his unaided efforts on their behalf. The kindness of his heart was only equalled by the soundness and discretion of his judgment. In this respect George Phillips has left behind him no man so willing, so able, and so anxious, to promote the interests of the young men who sought his guidance and counsel."

He had an unbounded capacity for friendship. The aged were cheered by his companionship and his bright stimulating letters. The young were drawn by the magnetism of a heart that grew younger with ripening years. Lonely as was his religious position, he had a wonderfully large circle of friends both within his own religious denomination and outside of it ; and if his correspondence amounted sometimes to a serious burden, the intercourse thus maintained was as beneficial to himself as it was pleasant and helpful to others. Some of his lasting friendships with members of the Society of Friends had originated in calls that these had kindly made on him when pursuing their business journeys ; whilst with others the intimacy arose from their having visited him on more directly religious service. He responded to the encouragement that some of these gave him to attend distant

meetings in London and elsewhere, and repaid the hospitality gladly extended to him by proving himself a very acceptable guest ; and even in his advancing years his cheerful presence was welcomed by the young, as well as by his older friends.

The many-sidedness of his sympathies, and his keen interest in all social progress, helped at once to widen the sphere of his usefulness, and to brighten his own life. As a public speaker he was exceedingly popular, the enthusiastic fervour of his platform utterances contrasting strikingly with his gentleness and mildness in conversation. But his remarkable power over Pembrokeshire audiences was also due in no small degree to the well-founded belief in the strength of his convictions, and in the purity of his motives. An active politician, he probably never made a single political opponent into a personal enemy. As a Poor-law Guardian he earned the grateful affection of his poverty-stricken neighbours, which found touching expression in the number of them who swelled the funeral procession.

In his closing days he often expressed his regret that he had not devoted himself more closely to directly religious work. The self-reproach may not have been altogether groundless ; but his life

of usefulness had made a profound impression, and the universal sorrow at his death may be taken as evidence that his light had not shone altogether in vain.

When putting up parcels in the way of business, he frequently enclosed tracts and religious periodicals, and many a humble soul was cheered and benefited by the "Messages from the Master" thus unobtrusively conveyed. His nephew says:—"In one instance, being under the impression that the tracts were not read, he discontinued them. Soon afterwards I was visiting at that farmhouse, and as I was leaving, an aged relative called me aside and expressed a wish that my uncle would send the 'little books' as he had been accustomed to do. I was much surprised ; for though an upright and thoroughly respectable person, she had always appeared to keep her heart firmly closed against spiritual truth. A few minutes' conversation convinced me that a great change was being wrought in her soul. We never met again, but those who, a few weeks later, watched by her deathbed, told me of her humble penitence and her earnest prayers to the Saviour of sinners. Conversions in extreme age are rare indeed. The 'little books' had been as seed sown in most

unpromising soil ; but ‘in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that.’ But for the accident of my visit nothing might have been known of the blessing thus vouchsafed. May there not have been others drawn thus to Christ, whose names the great day alone will declare ?”

There was one matter connected with the devotional life of the Society of Friends, at which George Phillips was so deeply concerned, that he felt it his duty to utter a public warning. He was grieved by the fact that among Friends the practice of addressing prayer directly to the Lord Jesus had almost entirely ceased. “Dost thou not see the difference ?” he wrote to a valued friend, “Jesus Christ being equal with the Father, is therefore the object as well as the medium of prayer.” He pleaded Scriptural and Apostolic authority in favour of the practice, and expressed his dread lest its total discontinuance should foster a tendency to lower our conceptions of the Divinity of our Lord. To bring the matter before his fellow-members he printed a leaflet containing an extract from the Book of Discipline,* with a list of references to Scriptural

* “Christian Discipline of the Society of Friends,” p. 8, ed. 1883.

passages bearing on the point. Encouraged by the reception of the leaflet, he afterwards circulated a small pamphlet in which the Scriptural arguments were set forth more fully. The expressions of approval received from various quarters assured him that his earnest protest had not been fruitless.

An accident, sustained when a lad, had seriously weakened a constitution otherwise robust ; and as he approached old age his health became increasingly infirm. Family bereavements, some painfully sudden, threw a certain sadness over these years of diminishing strength, which however did not prevent his discharge of his many public duties, as Chairman of a School Board (an office held for fifteen years), Guardian, Governor of Endowed Schools, &c.

He very frequently attended the Moravian Chapel, and was the valued friend and counsellor of the godly men who laboured there. His last public speech was delivered at their annual missionary meeting, and produced a deep impression. At their usual tea-meeting a few weeks before his death, he spoke with great feeling, and as if with a presentiment of the approaching end.

On the 27th of Second month, although the

day was bitterly cold and he felt very unwell, he set out to the Board of Guardians, in the hope of assisting a person in whom he was interested. Just outside the workhouse door he became suddenly much worse, and turning to go back, he fell. Some of the guardians ran to his help and carried him into the building. Medical aid was at hand, and his own doctor, who was also one of his oldest friends, was in attendance ; but it seemed for some time as if every breath would be the last. At length he was conveyed home, where he slowly rallied, and hopes were entertained of his restoration to health.

The sympathy shown by all classes touched him deeply, and he often spoke of it to his family. He was as reticent as ever as to his religious feelings, but intimated more than once that he regarded ultimate recovery as very doubtful. Calmly and patiently he waited the issue, as knowing that in his Heavenly Father's hands all would be well, whether life or death. On the morning of Fourth-day, the 6th of the Third month, the summons came. He was taking some refreshment, when he said to his niece, who was by his bed-side, " I am going to faint." He fell back, and in a few moments all was over.

The interment, which took place on the

following Second-day at the Mount, near Haverfordwest, was the occasion of a remarkable demonstration of the general sorrow. Many hundreds walked to the retired Friends' burial ground. Titled aristocracy and simple peasants, Anglican clergymen and Nonconformist ministers, professional men and artisans, business men and board-school children, showing a solemn respect to the memory of their beloved neighbour, both during the time of reverent silence at the grave, and whilst appropriate words of prayer and exhortation were uttered.

Resolutions expressive of esteem and sorrow were passed by the various public bodies of which he had been an active member. Many generous words were spoken, and his family received letters from all parts of the country that told of the grief of those who felt that they had lost one of their best and truest friends. All who had known him echoed in their hearts the words of one of those who had known him best, as he gazed for the last time on the face of the dead, "This is the end of a good life." What nobler epitaph need be desired for any man?

JOHN J. PICKERING, 21 20 5 mo. 1889

Black Cleugh, Allendale. Son of Joseph and Jane Pickering.

| | | | | |
|--------------------------------|-------------------------|----|--------|------|
| HULDAH PIM, | 87 | 24 | 9 mo. | 1888 |
| <i>Bray, Co. Wicklow.</i> | | | | |
| JOHN ERIC PIM, <i>Bray.</i> | 22 | 8 | 6 mo. | 1889 |
| Son of James Pim, Jun. | | | | |
| MARY PIM, | 81 | 12 | 2 mo. | 1889 |
| <i>Monkstown, Dublin.</i> | Widow of John G. Pim. | | | |
| JOHN PITCHFORD, | — | 2 | 4 mo. | 1889 |
| <i>Llandegley, Penybont.</i> | | | | |
| JOHN POLLARD, | 76 | 29 | 9 mo. | 1889 |
| <i>Stockton-on-Tees.</i> | | | | |
| SARAH JANE POOLE, | 89 | 9 | 11 mo. | 1888 |
| <i>Stoke Newington.</i> | Widow of William Poole. | | | |
| THOMAS POWELL, | 85 | 12 | 4 mo. | 1889 |
| <i>Kelvedon.</i> | | | | |
| JONATHAN PRIESTMAN, | 63 | 21 | 12 mo. | 1888 |
| <i>Shotley Bridge.</i> | | | | |
| JOHN PUGH, <i>Leominster.</i> | — | 13 | 6 mo. | 1889 |
| THOMAS PUPLETT, | 65 | 18 | 3 mo. | 1889 |
| <i>Coggeshall. A Minister.</i> | | | | |

In an article in the *Friends' Quarterly Examiner*, setting forth the benefits of Christian biography, written by our late friend Thomas Puplett, we find the following remarks as to the object of such memoirs : "They were not designed to ignore human weakness, but to exhibit the triumphs of faith ; not to present an ideal of perfection, but to testify to the reality of perfect

pardon through Christ ; not indeed to discourage any trembling survivor, but to incite in him desires for growth in all the inward work that follows the true reception of Christ." With such desires, and remembering how our late friend appreciated the records of those who had passed on before to the better land, it seems due to his memory to prepare some account of his life and character. In attempting this, the conviction is forced upon the minds of those who knew him, that there has seldom been a more apparently blameless life, and, yet, that such was the lowly estimate he had of himself, that any kind of eulogy would have been utterly distasteful to him.

Thomas Puplett was born at Layer Breton, Essex, in 1824, and his early years were passed in the scenes and surroundings of country life, which had a charm for him as long as he lived. He was the youngest of four children, and lost his father when he was only a few months old. Patience, docility, and kindness to others, with tender consideration for his widowed mother, marked his boyish years; and it was evident that he was one who feared the Lord from his youth.

He was sent to Ackworth School, as the other members of his family had been before him, when ten years old. One of his schoolfellows and sub-

sequent colleagues as a teacher thus alludes to T. P.'s school-days :—"On his arrival, his quiet placid demeanour touched my feelings. Through all the pleasures and pains of schoolboy life we understood each other, and his gentler mood and calmer temperament often exercised a restraining and soothing influence upon me. He was vigorous, attentive, and diligent in all his studies, and his conduct was regulated by high-toned and lofty principle."

At the close of his schoolboy career the Superintendent and masters with one consent wished to retain him in the school as a teacher ; and such was his own desire, though, with his characteristic diffidence, he had refrained from expressing it.

His life-work as an educator of the young thus commenced at Ackworth in 1838 ; there his affections were centred ; he loved it as a home : and this it became to him, excepting for three years spent at York, for nearly forty years. Those who knew him in the earlier period of his life as a teacher, and who remember his conspicuously gentle disposition, were, perhaps, hardly prepared for the fuller development of his character in after years, in which it gathered strength, and when, through persevering effort, and, above all

under the forming hand of Divine grace, the combination of quiet firmness with a loving spirit, made his influence over one generation after another of Ackworth schoolboys one of no common character, and caused his name to be treasured in many a household.

The Friend who wrote of him as a scholar thus describes him as he appeared in his school-room where he had charge of his own class of boys : " All here was under his sole control ; he threw all his heart into the work of the class, and the members of it were unceasingly under his own observation. How often was he adding the last touch of order and cleanliness to an already orderly room ! He made it his habitual place of resort. Here he spent hours, early and late, in quiet study and reflection ; and here his Christian character was maturing. To the stranger the room seemed a hall of peace, rather than the resort of schoolboys."

For many years he afterwards filled the position of " Master on Duty," involving the oversight of all the boys in their leisure hours, and much responsibility in regard to the general order and discipline of the school. And whilst, on one of his exact and methodical temperaments, the strain was at times heavy, yet his " level " system of

discipline—as one of his old scholars aptly described it—and his evident desire to act with strict justice, won the hearty respect even of those who would have been glad of a less watchful eye. He had quick perception of and sympathy with the varied phases of individual character, and during these years he prized the opportunity of intercourse with the whole of the school. Often, with his arm round the shoulder of his youthful charge, did he address quiet words of encouragement to those who were seeking to walk in the right way, or of loving and faithful counsel to others who were more easily led astray. On a few rare occasions he was known to manifest strong indignation, when acts of decided wrongdoing came under his notice ; thus proving that, under that calm and placid exterior, the power existed to maintain the true standard both of order and righteousness.

After much persuasion, and with the encouragement of the Committee of the school, and of his closest friends, he was induced to undertake the teaching of the senior class of boys, in which his laborious, painstaking efforts, were crowned with a large measure of success, and were highly appreciated by his pupils. In many cases their respect for him grew into a personal affection

which was fully reciprocated by the teacher, so that his influence in this important class was most valuable. Nor was it confined to the schoolroom. In the later years of his residence at Ackworth not only the scholars, but his fellow-teachers, and all the members of the large household, to a greater or less extent, shared in it.

It was the reality, the thoroughness, and the deep humility of his Christian life, which preached so loudly to all around, and gave no uncertain sound as to its source and spring. Those who successively filled the post of superintendent during T. P.'s long residence in the school could look back with gratitude to his ever-ready sympathy and judicious counsel; and in later years especially his relations with the various members of the Committee were mutually pleasant and helpful.

His pen was that of a ready writer, and was often employed to nurture the good seed which had been planted in youthful hearts. Not a few of his old pupils cherish notes of his, written to some whilst at school, and to others after entering on the busy scenes of life, tending to strengthen them in their Christian course.

Thomas Puplett prized opportunities of

private retirement and waiting upon God, his countenance often manifesting, after such occasions, the communion he had been permitted to hold with his Lord ; and, in his later years especially, he was not slow to speak to others of the great duty and privilege of prayer. His knowledge of Holy Scripture was extensive ; his teaching of it to his class was serious and impressive, and yet well adapted to the age and intelligence of his pupils. He had also a decided gift in the exposition of Scripture in other companies, and in meetings held fortnightly for the adult members of Ackworth meeting his services in this direction will long be remembered by many.

He acted for some years as secretary on these occasions, and his own remarks and comments, and his skill in the selection of suitable subjects or chapters, were very helpful, as well as the remarkable power he possessed of summarising the observations of others, and presenting them at the succeeding meeting with much freshness. He attached great importance to these meetings, as a means of helping forward the Christian life especially of the younger members of the congregation, amongst whom, as many of them were students at the Flounders Institute, or teachers,

changes were frequent ; so that those who were in this manner influenced by him were not few in number. In the village his labours in the same direction were adapted to a different class. For many years he took a large part in a Scripture meeting of a simple character, held in Low Ackworth on First-day evenings, where his clear and earnest exposition, and the practical lessons he drew from the passages read, were highly appreciated. Here too the expression of his feelings of Christian concern for the welfare of those assembled not unfrequently assumed the character of persuasive Gospel addresses. He was accustomed also to pay friendly visits to the "neighbours," as he was wont to call them, and had a cheerful, instructive, or consoling word to hand to them in a way which greatly endeared him to many of the dwellers in the cottage homes of Ackworth.

His attachment to the principles of the Society in which he had a birthright, deepened as he grew in Christian experience, and he was well versed in the early history of Friends. He occasionally lectured to the school on these subjects, and he sought frequent opportunities of illustrating the views of the Society in his ordinary Scripture lessons.

Thomas Puplett was deeply interested in the

welfare of the Friends composing the Monthly Meeting of Pontefract, of which he was so long a member, and for several years acted as its Clerk ; he also filled with acceptance the offices of Overseer and Elder, and his counsel and remarks in the Meetings on Ministry and Oversight were often pertinent and helpful. On one occasion, after he left Ackworth, he sent a message to the members of the Monthly Meeting on Ministry and Oversight, to the following effect :—"I feel a warm desire that not one member of that meeting may hold the appointment in formality, but that each may seek for divine assistance to render his or her share of service, both in the meetings when collectively gathered, and in the individual meetings to which they respectively belong. Earnestness of spirit, prayerfulness, watchfulness, mutual Christian interest, brotherly freedom and confidence, ought to characterise these meetings ; and whilst they may rightly tend to the building up and comforting of those who constitute them, they should be made largely subservient to the good of the meetings represented."

In the year 1877 his health, which had for some time shown symptoms of giving way, compelled his retirement from his life-work, greatly to the regret of all who were associated with him.

This was an intense sorrow to our dear friend, which to some extent tinged the remaining years of his life ; and yet through all, his filial trust in his Heavenly Father's will as a perfect will shone out conspicuously, and during the twelve years of more or less infirm health which succeeded, his patient cheerfulness was very teaching to his friends.

How deeply he felt his severance from Ackworth as a residence, and from his "loved employ," is evidenced by the following extracts from his letters :—

Fifth month, 1877.—"It is no sentiment of affectation, but a stern and real fact, when I say, much as I knew I loved Ackworth, I really knew not until now how deeply sunk and widespread were the fibres of my affections in her rich and varied soil. The days of parting there were days of *deep, deep* feeling, and much humiliation in the retrospect of sins and shortcomings ; and yet amidst all this conflict of feeling, sweet touches of my dear Saviour's love were often granted, acting as oil on the troubled waters, and prompting, as I venture to believe, feelings of gratitude and praise."

Again, in the same month :—"The wild flowers now fringe the hedge-rows, more than ten

thousand daisies carpet the turf, and the time of the singing of birds is indeed come. These rural sights and sounds are what I love : but in the midst of them, my thoughts often take flight to Ackworth, and the flowers remind me of the beds and plants I used to cultivate in my schoolroom, tender plants, opening, I hope, to a diviner sun than bids the flowers to bloom ; destined, many of them, I trust, to grow up as fruit-bearing trees to the Lord's praise."

In a more playful mood some time after this he writes, on seeing a number of schoolboys at play, who were strangers to him :—" The sight of schoolboys has still a charm for me, and sends my thoughts back upon the past ; and, like an old hunter when he joins the hounds, I mentally prance and canter as though I would once more like to join the general hunt."

It was touching to see him on his repeated visits to Ackworth, after he left it, going to the play-ground and shaking hands with every boy he met. On the first of these occasions the boys clustered round him like bees, and it was almost more than he could bear. Gradually, as the numbers whom he personally knew lessened, his feelings were less acute, but he still made friends with all, and made kindly enquiries of each new comer.

It was not until about the time of his leaving Ackworth School, that he first ventured to speak in the ordinary meetings for worship ; and that which at one time had appeared next to impossible to him, was made possible by the help of his Lord. His friends had long felt that his modesty and self-distrust were probably keeping him back unduly from the full exercise of the gifts bestowed upon him, and therefore rejoiced when his lips were thus opened, and he was enabled to set forth the truths of the Gospel with mellowed Christian experience, and to bring forth out of a rich treasury "things new and old." His ministry varied in character ; sometimes being reaching and awakening, at other times, more of a teaching and expository nature. His addresses to the young were often specially impressive ; but whether to younger or older his utterances were characterised by "the spirit of power, of love and of a sound mind." After once commencing to speak his gift grew rapidly, and the friends of his Monthly Meeting cordially acknowledged him as a minister in Eighth month, 1879. In reference to this he writes, "I earnestly desire that nothing may be done on my part, either to throw discredit on our church practices, or (which is of still more importance) in any way to injure the cause of

Christ. I know all too practically how long it takes in my case to be purged from the old leaven ; how slow the old nature, though in mercy nailed to the cross, is to die ; and how tardily the new man, the image of our dear Lord and Saviour, makes its appearance in heart and life. ‘Quickened thou me,’ may well be my petition at the present time. I would not, however, conceal how great a favour (though utterly undeserved) I shall esteem it if permitted to utter even a single sentence that shall tend to edification in the Church, or induce any thoughtless one to take a single step towards the footstool of mercy ; that I may be allowed, it may be, to break some clods, to gather up the stones, to eradicate the weeds, to scatter a little good seed, or even to tie up a broken plant, or pour water over the thirsty ones.”

During the twelve years which elapsed after T. P.’s leaving Ackworth School, great as was the pain of severance from old associations, his Heavenly Father had other blessings in store for him, even in the presence of enfeebled health. Those who were most intimately acquainted with his physical disability were often both surprised and instructed by the cheerfulness with which his infirmities were borne. For a considerable time he was unable either to read or write more

than a very little, owing to peculiar and distressing sensations in the head, and yet was able to take lengthened walks. Some of these symptoms were afterwards much mitigated ; but later on, others, depriving him of the power of free locomotion, supervened. Yet through all, he was wonderfully strengthened, when assembled with his friends, in clear tones to testify to the grace of God, which he had found to be "exceeding abundant through faith and love which is in Christ Jesus."

He spent the winter months for eleven consecutive years at Southport, a locality which became very congenial to him, from its suiting his health and habits as a winter residence, and from the friendships he there formed or renewed, as well as from the opportunities afforded for intercourse with the young in connection with the several Friends' schools in that place. Amongst the pupils there, and the Friends of Southport generally, it is not too much to say that his ministrations were greatly prized and blessed, and his loss is much felt.

In the summer months of these years he passed much of his time with his relatives at Coggeshall, paying also his periodical visits to Ackworth, where, at the home of his friends and

former coadjutors, G. and R. Satterthwaite, he found a quiet and congenial resting-place. At Coggeshall, and other places in his native county, he found many opportunities for religious service, not only in the meetings of Friends, but in other ways, amongst his fellow-Christians. He also felt drawn in the love of the Gospel to extend his labours a little, as his health permitted, and he took up his residence for brief periods at Newport, Isle of Wight, Leiston, St. Ives, Sibford, Chesham, Cambridge, and some other places.

It was a great enjoyment to our dear friend during these years, to be able to attend portions of the Yearly Meeting with considerable regularity ; and though his voice was rarely heard, the exercise of his spirit was felt to be helpful ; and his opportunities of meeting with old scholars and friends were greatly prized.

In 1880 he writes :—" My attendance of the Yearly Meeting was a great pleasure to me, and I was able to take a larger slice of it than I expected. It was a good meeting indeed ; the concluding minute of the Clerk speaking of the 'uninterrupted harmony' met my cordial approval : that feature was most marked. Few would, I think, return home with other than the encouraging thought that our beloved Society is

really, if slowly, rising in life and power. If I wanted proof of not being friendless, my attendance of the Yearly Meeting would have furnished it. I had the curiosity to note down the number of those who shook hands with and greeted me, as far as I could remember, and my list contained 319 names. The kind cordiality of older and younger was most grateful.

*“Folkestone, Seventh month, 1880.—*I have been going back in thought to my visit here, seventeen years ago, just when I had resigned my post of master-on-duty at Ackworth, and was dread-
ing the then tenth class, for which I was booked. My Euclid had grown rusty, and I had brought one with me to this spot, and used to go at times and sit in a great rocky arm-chair, re-studying the problems ; often sitting until the advancing tide drove me away. One of my first duties on arriving here this time was to go and pay my respects to my rocky chair. But, alas ! it was gone ; the waves had undermined it, not even a trace of it was discoverable. I felt that the lapse of seventeen years had also told upon my mortal frame ; but not so on the rock Christ Jesus, who is the unchangeable solace of His people.”

*Southport, First month 1, 1884.—*In allusion to the departing and incoming year : — “I have

thought a good deal the last three days of the example of Nehemiah. He looked back upon the past of his nation's history ; he considered what was their present condition ; and then he thought of the future, and set himself resolutely to work for their benefit—a type, as it seems to me, of what may well be the Christian's action at this special season as regards his individual spiritual condition and resolves. There is a sense in which we are to 'leave the things that are behind' ; but in another, we must look backward, if we would commemorate the Lord's mercies, and read the waymarks of our own failures. Nor can we separate a review of the past from a contemplation of the present. What needs do we discover (at least I do)—what shortness of weight in the heavenly balances—what littleness of stature—what backwardness in the school of Christ ! All this, and much more that might be told, throws the mind forward ; and as Nehemiah, in reconstructing the walls and gates of the city of his fathers' sepulchres, so I, in a spiritual sense, long that the work of renovation may go on within me ; that more and more of the rubbish may be removed, and the spiritual temple, the temple of the heart, may become more meet for the Holy Spirit to dwell in."

Ninth month, 1886.—"Teaching has now for more than nine years ceased to be my life's occupation ; but my estimate of the teacher's calling does not lessen ; it rather increases and intensifies, especially when considered with the highest interests of the young ; and could my voice sound forth to all the Christian teachers of the land, I should be disposed to bid all, or rather affectionately to encourage all, increasingly to regard their high vocation, as

‘ A work of lowly love to do

For the Lord on whom they wait.’ ”

Tenth month, 1886.—After alluding to a companion of his early boyhood, in humble life, whom he met after long years of separation, he writes of his last interview with him at Layer Breton :—
“After a little Scripture reading he took the Bible from my hand, and, turning to Psalm xxxiv. 6, wished me to understand that it might be descriptive of him after he was gone : ‘This poor man cried and the Lord heard him,’ &c. This text will ever now have a special signification as I read or recall it. Christ by His Spirit is still the model Teacher. Who teaches like Him ? Persons unskilled and unapt in outward learning often sit on no backward form in His school. It was so with my poor afflicted friend.”

In the spring of 1888 his weakness had so much increased that he felt it unlikely he should ever re-visit Ackworth, and requested his certificate of removal to be sent to Coggeshall. This had not previously been done, as his place of residence had varied. He sent an affectionate parting message to his friends of Pontefract Monthly Meeting, older and younger, saying his membership of nearly fifty years' standing would not be withdrawn without some sense of a wrench. His remaining days were spent under the roof of his widowed sister and her family, and he was able for most of the year to attend meetings in and around Coggeshall.

In the same year he writes :—" This is the first summer for some years past in which I have not been away for a few weeks on what I may venture to call a little Gospel service. This year I have not felt equal to it ; but I know that in one sense I was not needed : it was only in the condescension of my Lord that I was allowed any service at all. Old scenes, people, places, and labours, have been more than usually present in thought with me of late ; but, as often before, my thoughts have had to come back into narrower compass, and I have to realise that waiting and inaction are now my portion, and that ' day by

day' is my most appropriate motto ; but if in one sense my thoughts come back into narrow limits as regards present action, they can and do at times spread themselves abroad in the wide region of my Heavenly Father's love, a region comprehending the past, present, and future, a region too wide adequately to investigate, its wonders too great to understand, its mercies too numerous to tell."

His Southport friends were often present to his thoughts, and he hailed with pleasure any information respecting their welfare, either individually or as a meeting. Near the end of the year he writes to one of his friends in grateful allusion to the times spent there,—“I shall probably never see the place again. Thus the sphere of my movements is contracting ; and so, too, is the period (and this is the case with all of us) of my mortal life. May we all be found resting in Jesus, in the firm hope of being introduced finally into ‘a large place,’ and into a blessed existence which shall have no end.”

His powers of locomotion now failed greatly, and in other ways his bodily sufferings increased : but his meek patient spirit and his fear of giving others trouble were conspicuous to the end. He was confined to his room for two

months before the close. He did not express much during this time of increased weakness ; nor was expression needed. To a friend who called on him he remarked once, "I have an unwavering trust ;" and he told his sister that, however this present illness terminated, his hope was in Christ. He loved to hear a Psalm or a hymn read, even when in great weakness ; and when able to bear a longer portion he usually asked for part of the Gospel of Mark, or the Epistles of Peter. The first of these might be said to be his favourite portion of Scripture, and was often quoted by him in his ministry. Sustained by the "lively hope" of which this epistle speaks, and looking forward to the "inheritance incorruptible and undefiled, and that fadeth not away," he peacefully departed on the 18th of Third month, 1889, aged nearly sixty-five years.

STANSFIELD REYNOLDS RAKE,

27 12 2 mo. 1888

Auckland, New Zealand. Son of Beaven Rake, of Fordingbridge.

SUSANNA D. RAWLINGS, 61 21 3 mo. 1889

Clapham Road, London. Wife of John Rawlings.

ELIZA RECKITT, 51 22 4 mo. 1889

Woodgrange, Hull. Wife of Frederic I. Reckitt.

Eliza Reckitt was born the 10th of Twelfth month, 1837, and was the daughter of Henry and Eliza Pryor, of London. In the early part of her life she had the care of a family of children as their governess. One of her most intimate friends who knew her at that time writes :—" Dear Eliza was naturally of an impulsive and ardent temperament, clinging closely to those she loved, and was most loyal and faithful in her friendships. She had a high standard of duty, and was very conscientious. She was devoted to those who were under her care, and maintained a warm interest and friendship for them to the close of her life. One special trait in her character was her forgetfulness of self, her constant thoughtfulness and care for others.

" At one time in her life, she was much perplexed and unsettled in her religious views ; but eventually she became a decided Friend, believing in Christ as the one sacrifice for sin, and, building on this foundation, was zealous to maintain good works."

It was in the year 1868, that Eliza Pryor came to reside in Hull, and in 1882 she was married to Frederick Isaac Reckitt. She had in no common degree " a heart at leisure from itself to soothe and sympathise ; " and in her home life,

as well as in her work amongst others, she shed a bright and cheerful influence. She took a warm interest in all that concerned the Society of Friends. The members of her own meeting will long miss her kind cheering visits, especially those who, from sickness or other causes, were unable to leave their homes. She was a true friend of the British and Foreign Bible Society, of the Hull Women's Temperance Society, and of many associations for the benefit of others ; but perhaps her self-denying efforts were the most conspicuous in connection with the Women's School. She attended her class regularly every week as long as her health would permit, and visited the women in their homes. She was peculiarly well fitted for visits amongst the poor ; she entered into their trials and difficulties, and made them feel that she understood and felt for them as their kind friend and helper. To the sick and suffering she brought sunshine and cheer by her loving words and practical help.

For some time before her last illness E. Reckitt had been obliged to give up part of the work she loved so much, though it was not easy for her to do this. Once, when her husband was trying to persuade her to take more rest, she said :—"I wish to work while I can, for I do not

know how soon the time may come when I shall not be able to do so."

It was early in the spring of 1889 that her health gave way. From the nature of her illness great quiet was needful ; but she was able occasionally to hear her husband read portions of the Bible. Her trust, she said, was only in the finished work of Jesus, and she longed that all might know Him as their Saviour, whose precious blood cleanseth from all sin.

We close this short sketch with a paragraph from the Report of the Hull Women's School :—

"Our work has been carried on under saddened and chastened feelings since April, owing to the removal by death of our beloved friend and teacher of class R., Mrs. Reckitt. Her interest from the very first Sunday when the school was opened in 1879 never flagged, but rather grew stronger. She took her place in her class for the last time on Sunday, March the 10th, but was taken ill on the Tuesday following. After several weeks of severe illness she entered into perfect rest on the 22nd of April. Although her health for several years had been uncertain, no one expected the end was so near. Her exceptionally warm interest in the work of the school, and her tender sympathy were so universally shown, that

her memory will long be cherished. Most of the members of the school followed her to the grave-side, and paid a loving tribute in a beautiful wreath which was laid on the coffin, the last token of their love. It was a privilege to join in singing at the grave-side her favourite hymn, "Rock of Ages." Whilst we mourn her loss so deeply, we rejoice that she is now at rest in the presence of the Saviour she loved so well."

"God calls our loved ones, but we lose not wholly
 What He hath given ;
 They live on earth in word and deed, as truly
 As in His Heaven."

HANNAH RICHARDSON, 87 7 11 mo. 1888
Neath, Glamorganshire. An Elder. Widow of
 Joshua Richardson.

SARAH RICHARDSON, 87 11 4 mo. 1889
Newcastle. Widow of John Richardson.

WILLIAM RINGER, 81 2 5 mo. 1888
Great Yarmouth.

CAROLINE ROBINSON, 57 10 3 mo. 1889
Clevedon. Wife of Whinfield Robinson.

ANN ROWNTREE, 78 25 7 mo. 1889
York.

FARLEY RUTTER, 59 13 5 mo. 1889
Newcastle.

ARTHUR J. SAMS, 34 7 10 mo. 1889
Thornbury, Gloucester. Son of the late Joseph Sams.

ELIZABETH SANDERS, 58 28 10 mo. 1888
Adelaide, South Australia. Wife of William Sanders, and daughter of the late Joseph and Hannah May.

WILLIAM SATTERTHWAITE,
Sawrey, near Ambleside. 74 10 4 mo. 1889
 An Elder.

SARAH SAWER, 74 15 3 mo. 1889
Kingston-on-Thames. Widow of John Sawyer.

JAMES SCHOFIELD, 55 6 3 mo. 1889
Oldham.

ELIJAH JOHN SEALE, 84 23 1 mo. 1889
Plaistow.

ANNA SHACKLETON, 55 9 10 mo. 1888
Foxrock, Dublin. Wife of Abraham Shackleton.

ARTHUR SHEMELD, 41 18 9 mo. 1888
Northampton.

Born at Northampton in 1846, and educated at Sibford School, Arthur Shemeld resided successively at Hertford, North Shields, Portadown, Kettering, and Northampton. In the last named town he settled in business, and was both loved and respected by the Friends of the locality.

Left early an orphan, he had developed a self-reliant and aspiring nature, which when tempered by divine grace had much to do with the robustness of his character.

Although connected by descent with the Society of Friends, A. S. was not a birthright member, and his admission into the Society on his application in early manhood, was a source of satisfaction not only to himself, but to his fellow-worshippers, who recognised in him a truly convinced and consistent Friend. His religious experience does not appear to have been marked by any great emotional feeling ; it is doubtful, indeed, whether he would have been able to name the time of his conversion ; but that he had experienced the saving change of heart without which none can enter the Kingdom of Heaven, those who knew him during his more mature years feel assured. It would seem as though the light dawned gradually upon him, and that of him, as of Lydia, it might be said, " Whose heart the Lord opened." His words of exhortation in our meetings for worship, at an age when it is often a trial to young men thus to confess their Lord, as well as his practical and thoughtful remarks in meetings for discipline, showed that he had the best interests of the Society at heart.

But it was in the Adult School that he shone most brightly. The geniality and practical kindness and genuine sympathy, which, when devoid of anything approaching to a clerical spirit, our thinking working men so thoroughly appreciate, made him one of the most popular of teachers, beloved, not only by his own class, but by the whole school ; and his loss is keenly felt.

A. Shemeld was unmarried. He was a prosperous business man, and a generous supporter of such objects as had for their aim the elevation of humanity, and especially those connected with his beloved Society ; his gifts being distinguished not so much for the amount contributed as for their number and variety, and especially for the cheerfulness, amounting to evident pleasure, with which they were bestowed.

He started from home in the autumn of 1888, with the intention of visiting Russia. Three days after sailing, and when off the coast of Elsinore, he, with others, attempted to go ashore in a boat, which was unfortunately upset, and he and a sailor were drowned. His body was recovered, but difficulties arising as to its removal to England, his remains were interred in the cemetery at Elsinore with simple Christian rites.

Sad as it always is when a promising and

useful life is cut off in the meridian of its days, and while to our human comprehension it seems that "his sun went down while it was yet day," there is granted the assured hope, that through the mercy of God in Christ Jesus, A. Shemeld has joined the number of those who "shine as the brightness of the firmament," and "as the stars for ever and ever" !

ELIZA SINTON, 60 24 12 mo. 1888
Ballintaggart, Richhill. Wife of Benjamin Sinton.

GEORGE SMITH, 26 27 5 mo. 1889
Mountmellick. Son of Humphrey Smith.

HENRY ECROYD SMITH, 65 25 1 mo. 1889
Middleham, near Leyburn.

JOHN SMITH, 80 22 11 mo. 1888
Ipswich.

JOSEPH ALFRED SMITH, 57 30 11 mo. 1888
Chelmsford.

MARY SMITH, 82 10 10 mo. 1888
Southport. Widow of William Smith.

MARY SMITH, — 16 9 mo. 1889
Louisville, U.S.A., late of Louth, Lincolnshire.
 Wife of Joseph Smith.

WILLIAM SMITH, 66 2 11 mo. 1888
South Wigston, near Leicester.

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|---|----|----|--------|------|
| ELIZABETH SMITHSON, | 68 | 10 | 12 mo. | 1888 |
| <i>Lightcliffe, near Halifax.</i> Wife of Joshua Smithson. | | | | |
| LOUISA SQUIRE, | 90 | 11 | 6 mo. | 1889 |
| <i>Dorking.</i> | | | | |
| HARRIET STAPLETON, | 73 | 8 | 8 mo. | 1889 |
| <i>Peckham.</i> Wife of Stephen E. Stapleton. | | | | |
| ELIZABETH B. STEEVENS, | 9 | 17 | 3 mo. | 1889 |
| <i>St. Andrew's Park, Bristol.</i> Daughter of John and Matilda Steevens. | | | | |
| WILLIAM STEPHENSON, | 68 | 23 | 2 mo. | 1889 |
| <i>Bentham.</i> | | | | |
| CAROLINE STURGE, | 84 | 1 | 11 mo. | 1888 |
| <i>Croydon.</i> Widow of Tobias Walker Sturge. | | | | |
| ROBERT TREGELLES STURGE, | | | | |
| <i>Clifton, Bristol.</i> | 20 | 7 | 1 mo. | 1889 |
| Son of Robert F. and Margaret Sturge. | | | | |
| HENRY SWAN, <i>Sheffield,</i> | 64 | 29 | 3 mo. | 1889 |
| THOMAS SWANN, | 52 | 30 | 11 mo. | 1888 |
| <i>Lisburn.</i> | | | | |

It may be said of Thomas Swann that he was taken away in the prime of his manhood ; for, although he was in his fifty-third year, he had been so blessed by the enjoyment of good health that he appeared, until within a very short time of his decease, quite a young man. He was the son of William and Elizabeth Swann, of The

Maze, Lisburn, and had birthright membership in the Society of Friends. He received an elementary education at Ulster Provincial School, and acquired such a love for knowledge, that although having early to take his part in the work and management of a farm, he continued to pursue his studies with no little success.

His mind was of that logical cast, which hesitates to decide upon important matters without a full examination of all their connections, and of the evidence upon which conclusions are based. Of the effect of this constitution of mind upon his secular education little need be said, except that it tended to that patient careful study, which acquires accuracy of information. But its effect on his spiritual life was of the deepest importance. His hesitancy to receive Christian doctrines on trust led him to study carefully the evidences of Christianity, and being thus satisfied of the Divine origin of the Christian religion, he, for a time, was also satisfied with his position as a birthright member in the Society of Friends. Yet in these early years, while his religion rested simply on the assent of his understanding, he led a spotless life, so far as human eye could judge. And his much-loved mother, who was a minister, when more than threescore years and ten, would

tell with a thankful heart how good, obedient and loving, had been her son Thomas from his earliest boyhood. All his surroundings, his acknowledged filial piety, his successful assistance of the younger members of the family, and the honourable manner in which he had discharged every duty towards them as head of the family, after the decease of his father ; together with the golden opinions expressed of him by his poorer neighbours, whom he was always ready to befriend, were calculated to make him self-satisfied.

Thomas Swann had not only a great love for poetry, but some ability in expressing his thoughts in verse. But his mind was of the quiet, contemplative sort, which delights in the observation of natural phenomena, and gathers from them moral lessons.

His agricultural life harmonised well with this poetic nature, and his studious habits enabled him to drink pure enjoyment from rural beauty in all its pleasing variety ; and his thoughts often found expression in lines such as the following :—

“ The varied months appear,
The children of the sun,
As, rolling round the year,
Through gorgeous shapes they run.

What wisdom they unfold ;
What gracious laws fulfil :
In these the mind of God behold,
And read His sovereign skill."

But neither his love of nature nor the culture of his mind, nor his stainless moral character, could satisfy the yearnings of his soul. The Spirit of God proclaimed in his spirit, "Ye must be born again;" and thus he was led to wrestle in prayer that he might experience this birth from above, and know the wondrous mystery of true conversion of heart. It was probably in the early months of 1861 that he was first enabled to appropriate by faith his crucified Saviour, and found the solid peace by which his after-life was characterised.

After his conversion he considered it his duty to examine the written doctrines of the several Protestant denominations, in order to select that section of the Church with which he could most conscientiously worship, and in which he could most effectively serve his divine Master. It was with this object in view that he studied carefully the principles of the Society of Friends, as well as its manner of church government. Owing to his familiarity with the weaknesses and inconsistencies of some who shared in the manage-

ment of the affairs of the Monthly Meeting in which he had been brought up, it was difficult for him to make this Society the Church of his choice. Yet after the most careful consideration, and anxious prayer for right guidance, he accepted the principles and practices of Friends, as being in his belief nearer to the truth as taught in the Gospel of Jesus Christ, than those of any other religious body.

Notwithstanding this deliberate choice he would not shut his eyes to anything in the government of the Church which he regarded as needing to be improved or altered. His very love for the principles made him severely critical regarding them. So that for some years he became a rather troublesome "reformer" in Monthly and Quarterly Meetings. In later years, however, he often expressed the hope, that Friends would be satisfied by removing only what was hurtful to true Christian liberty, and would retain unsullied all those essential characteristics which had given to the Society a place of so much useful service in the Christian Church.

But the effect of his conversion on his inner life was wholly peaceful and confirming. Many things which he had previously done from a sense of duty, he now did with a hearty enthusiasm

as unto the Lord. As a member of school committees he laboured diligently that the religious instruction of the children should occupy its proper place in the work of every day. He was for more than twenty-five years a member of the committee of Brookfield Agricultural School, and during that time he retained the confidence of nearly all the school officials, and by his kind sympathy and sound advice very much assisted in promoting the wise management of that very useful institution. In the establishment of the Preparative Meeting at Brookfield, also, he took a deep interest, and for many years laboured indefatigably for its success.

His aged mother often required his tenderest care, and he very lovingly made every arrangement for her help in the prosecution of her ministry ; as he did, when at the age of more than eighty years, she felt it laid upon her to visit from house to house, every member of the large company which assembled on First-day mornings in the Brookfield Meeting-house.

For many years Thomas Swann added to his earnings as a farmer, by literary work, and was much inclined to make this his principal source of income. His articles were in much demand by the local press. A tender conscience, however,

and his love of rural pursuits, deterred him from making the most of his literary abilities.

In the autumn of 1879 a severe outbreak of typhoid fever occurred at Brookfield School, and amongst those stricken down was a little girl, whose elder sister, Margaret Raphael Thompson, came to the school to nurse her. In his frequent visits to the school, T. Swann was struck with M. R. T.'s. loving sympathy and tender care of her little sister. An attachment grew up between them, and they were married at Belfast in the Fourth month, 1880. By this union much comfort was added to his own life, as well as to the last years of his aged mother.

When the malady which was to terminate his active life made its appearance, T. Swann said but little of it, and manfully discharged all his usual duties, notwithstanding acute pain and increasing weakness. When it was decided that he should go to London to obtain the most skilled medical aid, he prepared, and left with his wife, a number of articles on agriculture which he had written for a local journal, expecting to return in a short time to his accustomed duties. Yet there seemed an impression on his mind that his days were numbered, though he tried to repel the thought, and refrained from giving any expression to it. But

when one of his friends called to bid him farewell before he went to London, on shaking hands with more than usual warmth, T. S. said, "It may be the last time." The sentence was scarcely uttered when the two friends sank down together on their knees, and told the whole burden of the full heart into the ears of a loving Father in Heaven, committing to His care the beloved wife, and the helpless little ones ; and then gave unfeigned thanks for the manifold blessings which had filled the cup of his happy life.

The disease from which he suffered had passed beyond human skill ; and when he arrived in London, and was told that there was no hope of recovery, he wrote :—"I want my friends to know that, although quickly called to put my house in order, the summons did not come unawares. I have felt the safety and blessedness of a trust in Jesus Christ the Mediator. I desire to go to Christ."

Thenceforward the theme of his conversation was the infinite love of his revered Saviour, and his unclouded trust in Him ; of which he said, "I feel nothing between me and the Sun of Righteousness ;" and again, perhaps the last sentence that was distinctly understood : "I feel nothing but peace."

His death took place at the Charing Cross

Hospital, London, on the 30th of Eleventh month, 1888.

All through his life he had been wont to speak of sacred things with solemn reverence ; he had earnestly disclaimed all trust in any merit of his own, and felt that if he had made some attainment as a child of God, it was by His grace that he was what he was. And trusting in that grace, revealed in the Lord Jesus Christ, his friends reverently believe that he now occupies a place among the redeemed in glory everlasting.

HANNAH J. TAYLOR, 33 23 12 mo. 1888

Belfast.

JANE TAYLOR, 75 8 6 mo. 1889

Rhyl, North Wales. Widow of Edward W. Taylor.

SARAH THISTLETHWAITE, 77 6 4 mo. 1888

Bristol.

ALICE THOMPSON, 82 6 1 mo. 1889

Manchester.

BRIDGET THOMPSON, 63 16 3 mo. 1889

Settle. Widow of Silvanus Thompson, late of York.

ELIZA THOMPSON, 84 20 12 mo. 1888

Rawdon, near Leeds.

FRANCES THOMPSON, 86 19 5 mo. 1889

Southport.

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|--|----|----|-------|------|
| SAMUEL THORP, <i>Derby.</i> | 74 | 18 | 9 mo. | 1889 |
| THOMAS TINNION, <i>Birmingham.</i> | 86 | 10 | 2 mo. | 1889 |
| FRANCES TRIMMER, <i>Ipswich.</i> Widow of William W. Trimmer. | 79 | 28 | 8 mo. | 1889 |
| ELLEN M. UPRICHARD, <i>Gilford, Moyallon.</i> Daughter of the late William Uprichard. | 35 | 19 | 7 mo. | 1889 |
| JANE WADDINGTON, <i>St. Denys, Southampton.</i> | 80 | 31 | 5 mo. | 1889 |
| MARY ANN WAITHMAN, <i>Arnside.</i> | 86 | 9 | 4 mo. | 1889 |
| MARY R. WALKER, <i>Bristol.</i> | 81 | 11 | 2 mo. | 1889 |
| SUSANNA WALKER, <i>Allonby, near Maryport.</i> Wife of John Walker. | 81 | 28 | 8 mo. | 1889 |
| ESTHER WALL, <i>Woolcot Park, Bristol.</i> Wife of Frederick Wall. | 41 | 14 | 6 mo. | 1889 |
| JAMES C. WATSON, <i>Norwich.</i> | 77 | 14 | 6 mo. | 1889 |
| WILLIAM WATSON, <i>Gosforth, Newcastle.</i> | 69 | 19 | 5 mo. | 1889 |
| ELIZABETH WATTS, <i>Kingsland.</i> Wife of John B. Watts. | 60 | 17 | 7 mo. | 1889 |
| JOSEPH A. WATTS, <i>Fishponds, Bristol.</i> | 60 | 26 | 4 mo. | 1889 |

| | | | | |
|--|----|----|--------|------|
| MARY WEATHERALL, | 83 | 25 | 9 mo. | 1889 |
| <i>Great Ayton. An Elder.</i> | | | | |
| JAMES WELLS, | 76 | 23 | 6 mo. | 1889 |
| <i>Kettering.</i> | | | | |
| WILLIAM WEST, | 32 | 3 | 4 mo. | 1888 |
| <i>Montserrat, West Indies.</i> | | | | |
| GEORGE A. WHITBURN, | 32 | 31 | 7 mo. | 1888 |
| <i>Pemberton, near Wigan. Son of Henry B. and Mary Whitburn.</i> | | | | |
| WILLIAM WHITE, | 64 | 2 | 6 mo. | 1889 |
| <i>Maryborough.</i> | | | | |
| WILLIAM WHITING, | 83 | 26 | 4 mo. | 1889 |
| <i>Tottenham.</i> | | | | |
| MARIA WHITTEN, | 82 | 7 | 6 mo. | 1889 |
| <i>Southport. Widow of Joseph Whitten.</i> | | | | |
| MARGARET WICKETT, | 85 | 27 | 10 mo. | 1888 |
| <i>Cotherston.</i> | | | | |
| ELIZABETH WIGHAM, | 44 | 3 | 8 mo. | 1889 |
| <i>Low Ramshaw, Coanwood. Wife of Thomas Wigham.</i> | | | | |
| JANE WIGHAM, | 87 | 29 | 11 mo. | 1888 |
| <i>Edinburgh. An Elder. Widow of John Wigham Tertius.</i> | | | | |

Jane Wigham was the daughter of William Smeal, of Glasgow, where she resided during the early years of her life. She was educated at Ackworth School, and to this education she owed

much of her steady systematic habits of conduct and thought.

She was married in the year 1840 to John Wigham Tertius, of Edinburgh, and was a most faithful wife, carefully fulfilling the duties of her household ; and yet she had time to take part in the many philanthropies of the day.

She was one of the early workers in the anti-slavery cause in this country, and earnestly laboured for the abolition of slavery in the West Indies ; and then of the "apprenticeship system," which was but slavery continued under another name. She was of great service in the preparation of the wonderful address to the Queen, which gave the final blow to slavery in the West Indies. She was the friend and co-worker of Elizabeth Pease (now Elizabeth P. Nichol) George Thompson, William Lloyd Garrison, Maria W. Chapman, and the many noble abolitionists of America. With them she rejoiced in the downfall of the atrocious system of slavery ; and after their emancipation she took a warm and active interest in the welfare of the freedmen.

The Bible Society and the causes of Peace Purity and Temperance, always had her earnest sympathy. In the year 1829 she signed the first Temperance pledge-book in Scotland. All move-

ments for the spread of Temperance had her ready help. Everything connected with the progress, protection, and enfranchisement of women, was of importance to her ; and in regard to what are called political matters, she felt there was religious duty involved, as they claimed careful attention and right action from all interested in the welfare of humanity. She was kind and liberal to the poor, and given to hospitality. Many will recollect the warm welcome invariably offered them by her.

But it was in connection with the Society of Friends that her chief interests lay. A Friend by conviction as well as by education and training, she was during her long life a conspicuous example of consistency ; and in all the public movements with which she was associated, she was careful never to sacrifice her religious convictions. She was a diligent attender of meetings for worship and discipline, and for many years her interested face might be seen regularly in the Women's Yearly Meeting in London ; and the concerns of her own meeting were faithfully watched over.

The meetings for worship were dear to her to the last day of her tarriance on earth ; her heart seemed to adopt the Psalmist's words :—

“My soul longeth, yea, even fainteth, for the courts of my God ; when shall I come and appear before God ?” and in the gathered meeting she longed to experience, as she herself expressed it, “These wait all upon Thee, and Thou givest them their meat in due season.”

She was not a woman of many words on religious matters, but her whole life was a testimony to her calm faith in Jesus Christ. She seemed long to have adopted the assurance, as she expressed it years ago :—“I sought the Lord, and He heard me, and delivered me from all my fears ;” and when health failed from time to time, and the decline came, there seemed to be no anxiety. Memory gave way towards the last, yet still the prevailing desire was there, and it was felt that her longings for the meetings for worship of her people on earth might be realised in her entrance into the Church and assembly of the Firstborn in Heaven, and that there was instructive significance in almost her last words :—“I am quite ready ; art thou ready ?”

At her funeral, as the words were quoted :—“Friend after friend departs,” it was felt, in looking back over her long life, how few of her contemporaries were left ; and a desire arose that successors might brightly and faithfully accom-

plish their mission too, and ever be ready for their work on earth, and their perfected work in Heaven.

BENJAMIN WILKINSON, 57 1 3 mo. 1889
Manchester.

SARAH LOUISA WILLETT,
Cheltenham. 21 31 8 mo. 1889

Daughter of Maria and the late Joseph Willett.

CAROLINE WILLIAMS, 26 17 2 mo. 1888
Edenderry. Daughter of Benjamin J. Williams.

ELIZABETH WILLIAMS, 73 4 3 mo. 1889
Almeley. Widow of Thomas Williams.

FRANCIS H. C. WILLIAMS,
Camberwell. 1 10 6 mo. 1889
Son of John H. and Elizabeth Williams.

SARAH WILSON, 66 10 1 mo. 1889
Bradford.

THOMAS WILSON, 72 29 11 mo. 1888
Sunderland.

WILLIAM WILSON, 82 26 2 mo. 1889
High Wray, near Ambleside. A Minister.

MARY WOODHEAD, 71 16 9 mo. 1889
Liverpool. An Elder. Widow of Firth Woodhead.

CATHERINE A. WOODS, 47 22 7 mo. 1889
Newnham-on-Severn. Wife of Samuel W. Woods.

ANNA C. WRIGHT, 19 19 9 mo. 1889
Belfast. Daughter of Joseph and Mary Anne
Wright.

JOHN HENRY WRIGHT, 40 1 12 mo. 1888
Sunderland.

John Henry Wright was born in Sunderland in the year 1848. His father kept a public-house in the town, and as John grew up to manhood he gave himself up to drinking and other sinful pleasures of various kinds. About the year 1878 he was employed in one of the iron ship-yards, and came to live with a widowed sister. She says that often he would come home so drunk that he lay on the hearth-rug till he slept himself sober.

At the occurrence of the terrible Seaham Colliery accident, and in witnessing the funeral of the victims, he was much affected; but no change of heart or life resulted.

In the Tenth month, 1880, a lady wrote him a letter by which he was induced to attend a weekly Bible class at the Pottery Buildings Mission Hall, and it was during a series of meetings held there by Walter Robson, of Saffron Walden, in the following month, that J. H. Wright was enabled to seek and obtain pardon through the blood of his crucified Saviour.

Immediately after his conversion he began to work for his Master with much earnestness, and for eight years he bore testimony, not only by his words, but by his consistent daily walk, that He who had delivered him was able also to keep. He used often to regret the years he had wasted in sin, and would earnestly exhort the young to begin to serve God in their youth. During a time of great depression in the ship-building trade in Sunderland, J. H. Wright had some thoughts of emigrating ; but he had proved himself to be such a true missionary amongst his fellow-workmen and others, that it was thought best to retain him as a worker in connection with the Pottery Buildings.

In the year 1882 he was received into membership with the Society of Friends, and two years later he married a member of that body, and there seemed to all appearance a long life of usefulness before him. But his Father in Heaven willed it otherwise ; for while visiting the sick, in the latter part of Eleventh month, 1888, he took a fever—malignant typhus—from which his constitution, impaired by early excesses, could not rally, and after fourteen days' illness he went to be with the Saviour whom he had loved so much, and served so faithfully.

He is held in loving remembrance by those whom he visited so untiringly, warning or comforting as occasion required ; his one aim being to bring men and women to trust in Jesus, who "is able to save them to the uttermost, that come unto God by Him."

THOMAS WRIGHT, *Cork*. 61 25 9 mo. 1889

FOSSBROOK YARNOLD, 73 14 11 mo. 1888

Darlington.

MARY YEATES, 88 26 1 mo. 1889

Preston Patrick.

APPENDIX.



LYDIA MAJOLIER.

DIED AT CONGENIES, SECOND MONTH 28TH, 1889.

AGED EIGHTY-THREE.

IN presenting a sketch of the life of our late dear friend to the *Annual Monitor*, it is believed that many of its readers will be acquainted with the deeply interesting autobiography of her sister Christine Alsop, contained in the valuable "Memorials" of her life,* in which will be found, in brief, the history of the Majolier family, as descended from that branch of the Camisards who held more spiritual views of Divine truth than the larger body of Christians of that name. "Protestants" (to quote C. Alsop's words) "who had never embraced the errors of Rome, and who long defended themselves against the attacks of Louis XIV. after the Révocation of the Edict of Nantes in 1685, and were in consequence almost entirely

* Compiled by Martha Braithwaite. London: Samuel Harris & Co.

exterminated, or driven into exile. Those who escaped remained concealed in the fastnesses of the rocky districts in which they were born. The sufferings they had undergone, the remarkable deliverances they had experienced, the wrongs they had endured, all tended to foster the spirit of enthusiasm, so natural to a warm-hearted people, living in a tract of country so romantic, and in a climate so genial. They met in small companies, in retired dwellings, or in caverns in the rocks, for Divine worship ; and the hills often re-echoed the sound of their psalm-singing, without its being possible for their pursuers to find them."

The narrative of the marvellous escapes, evidently through Divine interposition, of these mountaineers, amongst whom their ancestors lived, seem often to have thrilled the younger members of the Majolier family, as related to them by their mother. The testimonies of this section of the Camisards against war, against a paid ministry, and to the value of simple spiritual worship, without rites or outward ordinances, corresponded closely with those of the Society of Friends in England, long anterior to their knowledge of the existence of such a community of Christians.

Louis Majolier, the father of Christine and Lydia, appears to have been from his youth sincerely attached to these principles, and to have, on this account, relinquished the profession of the law, "which, in the state of affairs of that period, he thought he could not follow without compromising these principles." He also declined, on conscientious grounds, other tempting proposals made to him ; evincing a decision of character, and noble adherence to his convictions of truth, not unworthy of the endurance which had characterised many professors of the faith, holding, perhaps, less enlightened views, under severe and protracted persecution.

The Province of Languedoc still abounds in affecting reminiscences of the fidelity, and suffering unto death for Christ's sake, of thousands of these Huguenot confessors. In Louis Majolier's case, sheltered as he was from persecution, the promise of the Saviour to those who "seek first the Kingdom of Heaven and its righteousness," appears to have been fulfilled in a striking manner, through the divine blessing on the diligent toil which marked especially the earlier years of his married life. To quote again from C. A.'s autobiography, "Soon after this my dear father married Marie Brun, of Fontanes, the eldest

daughter of Samuel and Marie Brun, who were amongst the most prominent of the new sect. They first settled at Calvisson, which was the most central place for the meetings, which were then held somewhat after the manner of Friends, and were numerously attended by persons who lived in the neighbouring villages. They met in private houses. There was also a meeting held in St. Gilles ; and they had many ministers amongst them, both men and women.

“ On his marriage my father took his wife to his parents’ home, where he learnt weaving, to maintain his family ; thus evincing his willingness to give up to what he thought was required of him by his Divine Master.”

In the year 1788 G. and S. Dillwyn, Robert and Sarah Grubb, Mary Dudley, and two other Friends, visited the little company at Calvisson, to which Mary Dudley makes interesting reference in her journal. In 1797, William Savery and David Sands followed, and W. S. thus writes :—“ We went to Louis Majolier’s to lodge, and several of the Friends being there, they received us with strong marks of affection.”

L. Majolier had ere this removed to Congénies, where he had opened a school, that village being “the centre of the rising Society.” His house

henceforth became the head-quarters for Friends from England and America, who were led from time to time to visit these little colonies in Gospel love. At that period seventeen families of the Society resided at Congénies.

Lydia Majolier was born there in the year 1806. Her life was not of the eventful character of that of her sister Christine, whose mind, of no ordinary intelligence and capacity for eminent usefulness, was largely moulded by providential circumstances, under the sanctifying power and guidance of the Holy Spirit. But Lydia appears to have early yielded her heart to His blessed teachings, and to the constraints and restraints of a Saviour's love ; and the privileges of a guarded home, under the happy influences of Christian life and love, were not lost upon her ; whilst visits of gifted Friends, especially those of Stephen Grellet, left upon her mind their deep and lasting impression.

It was not without sacrifice that the surrender was made of a will naturally strong, to the gracious leadings of the Heavenly Shepherd ; but the sacrifice was laid upon the altar ; and in relating an event in her life which touched perhaps the tenderest chord in her woman's heart, there was no expression of regret, but, on the

contrary, the evident sense of thankfulness that she had been strengthened so definitely to choose the Lord for her portion and the lot of her inheritance. Doubtless the surrender was owned and blessed by Him, and her usefulness thereby not impaired but increased. We are assured, however, that whilst her own course was thus made clear to her in the "light of the Lord," she would by no means judge any of her friends who believed themselves led in a somewhat different path.

The visits of Lydia Majolier to her brother and sister Alsop brought her into intercourse, both religious and social, with many Friends in England and Wales ; and loving remembrance is cherished of her simple but earnest offerings in our Yearly and other meetings, often interpreted by her beloved sister, and of the warm response given by her to the cordial greetings of her friends. But in her own home at Congénies, her strength of character, combined with genial kindness and hospitality, shone conspicuously. Warm was her welcome to messengers of the Gospel, and to her friends generally, and earnest her efforts that those around her should share in any spiritual blessing which the Lord might send.

Lydia Majolier seemed, before increased

feebleness came upon her, to be the mother of the village, going in and out amongst her neighbours with kindly good will and concern for their best interests. And so, for many years, whilst the sole representative in Congénies of her beloved parents, she devoted herself chiefly to the welfare of her fellow-members there and elsewhere in the south of France.

Her ministry was attended with unction and fervour, "seasoned with grace." She was sound in Gospel truth, and earnest to promote the distinguishing spiritual views of Friends. This was strikingly the case when her voice was last heard in the meeting which gathered latterly under her roof. Emphatic was her testimony to the freedom of the gospel ministry, and to the simplicity of that worship which is in spirit and in truth.

Christine Alsop writes in her journal, referring to a visit from L. Majolier :—"Ninth month, 15th, 1877. . . . After our Yearly Meeting, but little of which I was able to attend, my dear sister Lydie came to see me. We had not met before since my great loss ; it was touching to be thus brought together, and she deeply shares in my sorrow. She has been with me now for more than three months, and is wishing to return to her home and friends. I shrink from this parting,

which may be a final one for this world, and she is the dearest relative I now have. I should like to keep her with me, but she cannot give up her home, and I cannot feel it right to give up mine ; and as we each believe that it is the Lord who has set the bounds of our habitations, it is the safest for us both at present to abide where we are, endeavouring to fill up the measure of service for our Lord, if He indeed will condescend to use us. We together paid some visits to our relatives and friends, and on our return home found that our dear friend J. B. Braithwaite was visiting the families in our meeting. On Sixth-day he paid us a very sweet and encouraging visit, reminding us both of all the promises contained in the thirteenth, fourteenth, and fifteenth chapters of John, as being just meant for such as we. . . .”

A little later (Tenth month 4th, 1877) C. A. writes :—“I must most gratefully acknowledge the favour I have felt it to have my dear sister so long with me. Her cheerful, loving spirit, her love to her Saviour and to all men, especially to those of the household of faith, have been helpful and encouraging to me.”

Again (1878, First month 13th), after alluding to the second anniversary of her husband's death,

C. Alsop writes :—" These days of most touching reminiscences have been additionally saddened by serious accounts respecting the health of my dear sister Lydie Majolier. I am still anxious, and ask the Lord, if it be His will, to spare me from the trial of losing her ; but His will be done. I know she is ready and willing to go, but to me it would be like drinking the cup of bereavement to the very dregs."

But it was not so ordered, Lydia Majolier surviving her beloved sister more than nine years, and being her companion at the London Yearly Meeting preceding the last illness of C. Alsop, to whom it was her privilege to minister with tender affection and spiritual consolation to its close.

L. Majolier's health had for a considerable time become enfeebled by one or more seizures of a paralytic character ; and the last few months and closing weeks of her life were attended often by acute suffering, as well as by much weariness. This proved a severe trial of her faith and patience, and she feared, by any failure in these graces, to grieve her Heavenly Father. Touching were her utterances in prayer, as she sat, unable to move from her chair without aid, for His forgiveness for her Saviour's sake, and that He would receive her in His good time to Himself, through His un-

merited mercy in Christ Jesus. After some weeks of increased pain and debility and confinement to her sick-bed, the release was graciously granted, and the immortal spirit, we reverently believe, freed from all infirmity, permitted an entrance within the pearl gates into the city.

The funeral, which took place at Congénies, was largely attended by her neighbours, who assembled with relatives and Friends to pay the last tribute of respect. Her removal to her heavenly rest will long be felt as a serious loss, especially to the little community of Friends in the South of France. May the faithfulness of our dear departed Friend encourage them, with ourselves, to leave the things that are behind, and, through all hindrances and trials of faith, to press towards the mark for the prize of our high calling of God in Christ Jesus.

DEBORAH C. THOMAS,
OF BALTIMORE.

DEBORAH C. THOMAS was the daughter of Henry and Mary Hinsdale, and was born in New York city on the 13th of Twelfth month, 1817. Her father's house was for many years a home for Friends travelling in the ministry, not only from other parts of America, but also from England. In this way she was early thrown with such men as Stephen Grellet, John Pease, Joseph John Gurney, Benjamin Seebohm, and others, eminent in their day in the service of the Lord. Their influence upon her in the formative period of her character was very great. She was never tired of recurring, on suitable occasions, to incidents in their visits, and to their words.

She very early became enlisted in the cause of Christ, and gave herself up fully to what she felt was His will. She first spoke in meetings for worship in New York, and, while still young, was recognised as a minister in that meeting. Henceforward the exercise of the gift that had been bestowed upon her became so important a part of her life, that it is not easy to consider her apart from it. Her melodious voice, striking appear-

ance, simple faith, and intense earnestness, made her public utterances very impressive. And this impressiveness was increased by the strong sense she had that what she was saying was not of herself, but was a direct message from the Lord to some in the congregation before her. In this sense of message-bearing lay her willingness to act as a minister, and not in her sense of intellectual fitness. But her chief power was in prayer. Many have been the testimonies borne to the blessing received by those who have heard her in supplication. It seemed as if she was speaking face to face with God, and pouring out her whole soul in the petition. For a long time in the earlier part of her ministry she was very much confined at home by the feeble health of her parents, whom she attended most devotedly ; but she visited, from time to time as she was able to leave them, many places in her own and neighbouring Yearly Meetings. In 1854, some years after the death of her father, she visited all the meetings, and a large proportion of the members of Baltimore Yearly Meeting, of which, five years later, she was to become a valued member by marrying the late Dr. Richard H. Thomas, a physician in large practice in the city of Baltimore, and also an active and faithful

minister in the Society of Friends. In her removal to this city she was accompanied by her aged and infirm mother. Her married life was soon clouded by the illness of her husband, who died within a year of their marriage, on the 15th of First month, 1860. After his death many of her old friends endeavoured to induce her to return to New York with her mother ; but she clearly saw that it was her place to remain in her husband's home with his family, and in the meeting which was suffering so much from his loss. In this choice it is believed that she was rightly directed, and that much blessing resulted from it.

Her position at this time was very difficult. She was almost a stranger in a strange place, having the care of her aged mother, and surrounded by the large family left by her husband, at the time when already there were ominous threatenings of the Civil War, which broke upon the country in the following year. Maryland was the most southern of the States that did not secede from the Union, and Baltimore itself was the scene of riot and bloodshed. Through all these difficulties she was enabled to maintain her faith without wavering, and through the excitement that prevailed to keep a guard over her lips, so as to walk at peace with all men.

During the thirty years that she passed in her new home, she endeared herself to those whom she had adopted as her own, and leaves behind her the sweet savour of a life of simple loving-kindness and prayer.

After the death of her mother, which occurred about three years after that of her husband, she was able to travel more extensively than before, and visited in turn all the Yearly Meetings in America many of them more than once, besides accomplishing much religious service within their limits. She was present, as a delegate from her Yearly Meeting, at the establishment of the Yearly Meetings of Iowa, Canada, and Kansas. With her public ministry was often joined the more private work of visiting Friends in their families, a service for which she seemed peculiarly fitted, especially in the case of those who were in sickness or sorrow.

In the year 1873 she obtained from her Yearly Meeting a minute of unity with her prospect of religious service among Friends in Great Britain and Ireland; and in the next spring, in company with her friend, Mary R. Haines, of Philadelphia, she sailed from New York. They were engaged on this service for about eighteen months, and visited many of the

meetings in these countries. The following incident affords a striking but not an isolated example of how she was at times led to carry, as it were, a direct message from the Lord to others. While she was attending the Yearly Meeting in London, she felt it right to pay a visit to the Men's Meeting. Her message there was clear and direct. She said, in the course of her remarks :—
“There are those in this meeting, between whom and their service for Christ the ocean rolls ; for some there is just time and a very little more to complete it before the end of their life on earth.” In that meeting was our late dear friend, Stanley Pumphrey, who afterwards told her that her words had been the means of finally settling him to ask the consent of his Friends for extensive religious service in America. In this work he was greatly blessed, and died soon after his return to England. Within the year after her message, two of those present were labouring in Australia, one at least of whom had been strengthened for the service by what she had said.

She returned to Baltimore in the autumn of 1875, but paid a second religious visit within the limits of London and Dublin Yearly Meetings in 1883. On this occasion she also visited Friends

in the South of France, in company with Martha Braithwaite, Jun., of London.

During the thirty years of her sojourn in Baltimore, Deborah C. Thomas entered heartily into the work of the Church which grew out of the quickened spiritual life of its members, for she was always in sympathy with aggressive work for souls.

In 1884, whilst attending Indiana Yearly Meeting, she was thrown from a carriage, and the small bone of one of her ancles was fractured. She never regained the vigorous health which she had enjoyed before, but continued in active service until the autumn of 1888. Her feebleness increased during the winter and spring, and her last illness was one of much weariness and suffering. But whilst her bodily strength was passing away, her patience was great, and her faith firm in the Lord. The promises came to her with fresh power in her weakness, and she would often say when they were repeated to her, "How beautiful, and I don't deserve one of them." She never spoke of her past life or service except from the standpoint of the Lord's enabling power and grace.

In a prayer uttered one night when she seemed to have forgotten the presence of any one,

she said, "Thou hast never forsaken me for one moment ; "Thou hast guarded me ; Thou hast led me ; Thou didst gird Thy feeble child for Thy service, and I can never praise Thee enough for what Thou hast done for me." Again, she said, when utterance was difficult,

"Nothing in my hand I bring,
Simply to Thy cross I cling."

To the last, her heart still went out for those she loved ; for the Church of Christ ; and especially for the little children in this world of sin. Fervent were the petitions she put up for these, as she was heard asking that the Shepherd would find them and save them, and bestow gifts upon them. At another time, after a chapter had been read, she closed her eyes, and after a few minutes said, very slowly, with frequent pauses : "Dear Father, please anoint Thy Church to-day. Let there be a pouring-out of Thy Gospel. Let some take the words from Thy lips, and let some one carry the crumbs to others. May the people be under the droppings from Thy sanctuary, that they may know how good it is to be near Thee."

Almost her last conscious words were in reply to one who, in bidding her good-night, said, "The Lord is Thy Shepherd, thou shalt

not want." Although she had seemed almost unconscious, the words from the Psalm that had been her favourite during her illness, roused her, and she responded clearly and sweetly, "He is all-sufficient for me." Thus did her last testimony crown her years of childlike trust and willinghearted obedience. She died on the 9th of Seventh month, 1889, at her own home in Baltimore, aged 71.

INFANTS whose names are not inserted.

| | | | | | | |
|--------------------------|-----|------|---|-----|-------|---|
| Under three months | ... | Boys | 0 | ... | Girls | 4 |
| From three to six months | | „ | 1 | ... | „ | 0 |
| „ six to nine | „ | „ | 1 | ... | „ | 1 |
| „ nine to twelve | „ | „ | 1 | ... | „ | 0 |

ERRATA IN LAST YEAR'S VOLUME.

Page 100, line 17, *for* "age 88" *read* "86."

„ 116, „ 14, *for* "1828" *read* "1830."

TABLE,

Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland during the years 1886-87, 1887-88, and 1888-89.

| AGE. | Year 1886-87. | | | Year 1887-88. | | | Year 1888-89. | | |
|------------------------|---------------|--------|--------|---------------|--------|--------|---------------|--------|--------|
| | Male | Female | Total. | Male | Female | Total. | Male | Female | Total. |
| Under 1 year* | 5 | 10 | 15 | 2 | 5 | 7 | 3 | 5 | 8 |
| Under 5 years | 7 | 15 | 22 | 6 | 8 | 14 | 7 | 8 | 15 |
| From 5 to 10 years ... | 2 | 1 | 3 | 0 | 4 | 4 | 1 | 4 | 5 |
| " 10 to 15 | 1 | 2 | 3 | 2 | 1 | 3 | 1 | 2 | 3 |
| " 15 to 20 | 1 | 0 | 1 | 4 | 3 | 7 | 0 | 3 | 3 |
| " 20 to 30 | 7 | 5 | 12 | 6 | 6 | 12 | 10 | 3 | 13 |
| " 30 to 40 | 9 | 10 | 19 | 9 | 5 | 14 | 9 | 6 | 15 |
| " 40 to 50 | 7 | 10 | 17 | 11 | 13 | 24 | 11 | 8 | 19 |
| " 50 to 60 | 10 | 13 | 23 | 8 | 13 | 21 | 14 | 12 | 26 |
| " 60 to 70 | 22 | 25 | 47 | 18 | 34 | 52 | 22 | 21 | 43 |
| " 70 to 80 | 29 | 45 | 74 | 20 | 28 | 48 | 27 | 32 | 59 |
| " 80 to 90 | 16 | 31 | 47 | 11 | 31 | 42 | 21 | 39 | 60 |
| " 90 to 100 | 5 | 6 | 11 | 1 | 6 | 7 | 2 | 3 | 5 |
| All Ages ... | 116 | 163 | 279 | 96 | 152 | 248 | 125 | 141 | 266 |

* The numbers in this series are included in the next, "under 5 years."

Average age in 1886-87 59 years, 8 months, and 10 days.

Average age in 1887-88 57 years, 11 months, and 8 days.

Average age in 1888-89 59 years, 2 months, and 16 days.











